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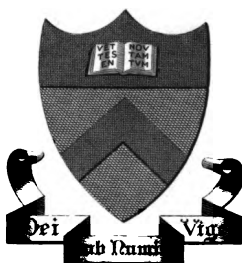
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Student Association Leadership

Second Series

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The Lake Forest Summer School
1911

Published at the direction of
The Student Secretaries
of the
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INTERNATIONAL

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Foreword

This volume presents a report of the Seminar in Association methods conducted at the second Summer School of employed officers of the Student Young Men's Christian Association of North America, held at Lake Forest College, Lake Forest, Illinois, July 29 to August 27, 1911. There were in attendance 103 secretaries, including local, State and International, seven speakers and thirty-two guests, making a total of 142.

The method of the Seminar was this: For each topic a commission of three men was appointed by the chair. Then a paper on the topic was read and discussed by those present. The commission summed up the discussion in the form of recommendations for alterations in certain parts of the presentation or additions thereto. In this book the papers are printed practically as read or as revised by the writer under the recommendation of the commission for that particular topic. In some cases it was found convenient to append the recommendations in the form of footnotes. These notes were added by the editorial committee.

Five courses of study were offered at the Summer School this year, of which each student was permitted to select two.

1. Early Church History. Prof. O. E. Brown, Vanderbilt University, Nashville, Tenn.
2. The Ethics of Paul. Professor Brown.
3. Outlines of Metaphysics. Prof. James Elliott, Wesley College, Winnipeg, Man.
4. The Life of Christ. Rev. Gaius Glenn Atkins, D. D., Providence, R. I.
5. Modern Religious Problems. Doctor Atkins.

The Christian Students of the World United

John R. Mott

General Secretary, World's Student Christian Federation

Disraeli said that it is a holy sight to see a state saved by its youth. Is it not more inspiring to see the future leadership of the nations, so far as that leadership is to be Christian, bound together for the conquest of the world for Jesus Christ our Lord? Within a few hours, we separate from these associated studies, these investigations, these resolutions. We go to face the stern realities, the tragedy of the struggles and the wrong ambitions of the young men in our universities and colleges. Days of discouragement await some of us. It is well that we remind ourselves that we belong to a vast army which is operating on a world-wide field; and the memory of this should become more and more vivid, so that when times of stress and strain do come, when there are temptations to lose the flush of our enthusiasm and to weaken the strength of our dominating conviction, this vision coming back to us will inspire us to fight with fresh enthusiasm.

Would it not be highly significant, if the Christian students of the world were actually one—one in objective, one in spirit, one in solemn determination to be true to their Lord in the realization of His purposes? This unity would be in line with the policy of every agency in every department of our present-day human life. Last year there met in Brussels a Congress where reports were brought forward from 160 organizations, international in character. I studied the list and noticed many omissions and I estimate that there are over 200 international or world organizations. There were probably less than thirty at the beginning of this generation, so this is largely a modern phenomenon. Every great idea seeks to incarnate itself in a world organization.

If the Christian students of the world were united, it would likewise be true to the genius of Christianity, for this is the only religion which claims the whole earth; it is the only religion ade-

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quate to meet the whole range of the needs of the human race ; it is the only religion which requires the whole world in which to express itself adequately ; and, therefore, such a union of the coming leaders of the world would be true to the purposes of its Founder.

Moreover, such a combination of the Christian students of all nations and races would make possible the great triumphs for which we wait. Without it, it is hopeless to attempt to dominate the universities and the various other student communities with the principles and power of Christ ; and that is only tantamount to saying that until we can gather together these disciples of Christ in all the nations in an actual unity, we cannot Christianize national life and govern by the peaceful principles of Christ the seething races, and bring peace and good will among the nations.

And is not a union of all the Christian forces of the student communities of the world absolutely indispensable if we are to help the Church which we serve to meet an absolutely unique world situation—not a national situation, not a continental situation, but one which is world-wide in its aspects? The present situation is unique in opportunity. There has been nothing like it. We have never had Christendom confronted with open doors on every hand prior to this generation. It is unique in danger. It is generally agreed among the most thoughtful statesmen that the world is now moving in its most dangerous period. For this very reason, it is unique likewise in urgency. In vain do we go out for a warfare that comprehends the world without first harnessing to this great purpose all Christian students.

Now the early efforts to unite the Christian students of the world failed. It was appropriate that the North American Student Movement should take the initiative. This was the first Christian Student Movement of the world ; it was the only Student Movement of the world when these early efforts at union were made. It was most natural that this Movement should have the vision of the undergraduates in the North American colleges united with other students in these great undertakings. In those days the strongest department of our Associations was the Missionary Department. The first pamphlet published by the International Committee, which now has hundreds of pamphlets and

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books, was one which gave large prominence to the Missionary Department of the Association, a pamphlet that has long since gone out of print. That missionary emphasis kept the world idea prominently before the students of North America and made possible the streams of young men going out from North American colleges to mission fields. Some became educational missionaries, and they transplanted the idea of Christian Associations in schools and colleges in non-Christian lands; and that in turn united them to the North American Movement. It accustomed us to clasp hands with students of other races, because our old comrades came back and told us of these Associations which had the same methods and the same spirit. They also had indicated their desire to draw near us. Thus there began a union in fact, before the union in name was consummated.

The first college secretary of the International Committee, Mr. Wishard, almost from the beginning had a dominating ambition to draw the Christian students of other nations into fellowship with North American students for the accomplishment of great purposes; and he made strenuous efforts to this end, not only in building up this Missionary Department, not only in carrying on correspondence, not only in publishing the first bulletin ever put out in the interest of the Christian students of any nation with a missionary propaganda in mind, and many other publications; but he did many things in a more direct way. In 1885 he made a journey to Europe and brought his influence to bear on J. E. K. Studd, the famous cricketer of Cambridge University, and led him to come to America, visit some of the colleges, and tell about the missionary revival in which the famous Cambridge Seven went out to China. Studd came to Cornell and led me into a reasonable faith in Jesus Christ as my Saviour and Lord, for which I can never sufficiently express my thankfulness. He helped conduct one of the first state college conferences attended by students from the various college Associations of New York. He rendered other great services, chief among which was the evangelistic emphasis he brought to the colleges.

The following year, with the help of Mr. Moody, we influenced Henry Drummond, that wonderful spirit who understood students better than any other man I have ever known, to attend the Northfield Conference. Our first conference had been held the

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year before at Mount Hermon; but this was the first one at Northfield. Drummond rendered conspicuous service along apologetic lines, and he also emphasized social service. I have wondered what would have happened had we then heeded his call and recognized our social responsibility, as many of us have recognized our responsibility of dealing with men one by one.

The next year, as the result of Mr. Wishard's labors, twelve student delegates came from Great Britain, Holland, and Scandinavia to Northfield, and that year the Northfield Conference took the name of the World Student Conference. It gradually had to drop that name, and become national, and now, with the multiplication of summer conferences, it is sectional. But that was the beginning of intercollegiate fellowship between the two sides of the Atlantic. I well remember those twelve delegates. I was asked to take them on a journey into Canada, to visit Niagara Falls and some of the places of interest in the East, and to see the buildings and grounds of some of the principal universities, for since it was vacation time it was impossible to get in touch with any of the work. Each year thereafter for seven or eight years, we had delegations of three or more men from the universities of Great Britain and the Continent.

But the great service which Mr. Wishard rendered in seeking to draw the students together was that which he undertook beginning with the year 1888, when he started out on his tour around the world, a tour which took him nearly three and one half years, the most extensive continuous tour which has been made to study student conditions. He went from country to country, gathering a great amount of information; he wrote a series of articles to acquaint students at home with conditions abroad; in short, rendered an invaluable service. But he found it impossible to unite the Christian students of the world for the simple reason that it was impossible to get the students of all nations to adopt a common plan of local organization.

The next great effort was made by Mr. James B. Reynolds of Yale. It was impressed upon him by some that the time might be ripe to draw Europe into affiliation with America. Mr. Reynolds stayed in Europe for the greater part of three years, trying to get them to adopt a similar plan of organization and to organize summer conferences. He persuaded Norway, Sweden, Denmark,

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and Germany each to adopt this plan of a summer conference. Moreover, he greatly strengthened some existing religious societies among students. Mr. Reynolds carried on a great educational campaign. I can speak from personal experience of what it must have meant in those days to hold long interviews through interpreters with professors and students, and then to have to go away, after laboring for weeks, feeling that nothing had been accomplished. And yet my subsequent journeys show that the seed then sown is bringing forth good fruitage, and yet not of the kind that he and we prayed for and expected. We confidently believed that the time was at hand when the Christian students of Europe could be led to see eye to eye with us. But we did not take into account the fact that each nation has its individuality, its independence, and wishes to express itself in its own way. All did not wish to have the same plan of local organization. Our capital mistake was in thinking that we could expect to enlist in one plan of local organization the students of different nationalities and different nations. We failed without realizing the cause of our failure.

Along about the middle of the nineties a new plan was made possible. Great Britain had recently launched a national Student Movement during the time of Mr. Robert Wilder's visit. By that time Germany also had a national Student Movement. The Scandinavian students had drawn together in a Movement which was not in existence in the days of Mr. Wishard and Mr. Reynolds. The tour of Mr. Wishard in the Orient had led some scattered bands of Christian students to draw together in what might have been called a movement, although it did not recognize itself as such. Mr. Wishard had reported this at home and it was one of the influences leading to the formation of the Foreign Department of the North American Association and this was the agency of supervision until national movements rose in the Orient.

One day, as a revelation from heaven, the suggestion occurred to some of us: Why could we not adopt an entirely different plan? Do we want these other nations to do just as we do here in America? Why not go over there to Great Britain and say, You keep your present form of organization, be true to your genius and your individuality, and develop on the lines which are

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natural to you? And why not go to Germany and say to the students of Germany, Don't you do what the British are doing unless you want to; certainly do not follow the Americans unless you think it is the best thing for you? In short, what is there to hinder recognizing the independent character of each one of the Movements? Just then I was in correspondence with one of the most sagacious leaders of the British Movement; and I suggested the plan to him and asked whether he thought the British Movement would unite with the North American on such a basis. We used the word "federation" in designating it. The first returning mail brought the reply of this Scotchman, whom I have looked upon as one who did so much to lay the solid foundations of the British Movement and later of the Indian Movement. He said that he believed that was a plan that would carry the students of the British Isles. The matter was brought before the Student and Foreign Departments of the International Committee and two men were appointed with power to go over to Great Britain in the summer of 1895 and to help form such a federation with the British Movement, even if we could not get any other nation to join with us.

The memorable conference met in the beautiful lake country at Keswick, since the center of the conference bearing the same name and from which have gone such wonderful influences for the deepening of the spiritual life. A plan of federation was prepared. But before a federation was formed we decided to lay the matter before the other national Student Movements. Accordingly Great Britain appointed delegates with full power to act, to go with the North American delegates to Germany.

Then came the days of conference in Germany. There was a struggle but men of God were there and the nights were spent in prayer. At one time it looked as if we had failed and that the land of the most influential universities of the world would not come with us. We retired one night with great heaviness of heart, though some still prayed. The next morning, however, the leaders of the opposition came to us and said: "We want you to explain this again. Does this mean that we have to adopt Anglo-Saxon methods?" We thought we had made it plain that it was to be a federation of autonomous factors; but evidently something had been wrong with our German. The matter was gone all

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through again, and it culminated in their agreeing by unanimous vote to federate.

Germany then appointed a representative to go on with us to the Scandinavian Movement and gave him full authority to act. In Sweden there met at the famous castle at Wadstena, placed at our disposal by the Swedish government, over three hundred students, representing the Scandinavian universities. But parallel with that gathering in those historic walls was the meeting of the little group of men from North America, Great Britain, and Germany, together with two who were appointed on the first day by the Scandinavian Movement. We spent three days, most of the time in most prayerful and earnest discussion, and there was laid the foundation of the World's Student Christian Federation. These four movements—the North American, the British, the German, and the Scandinavian—and also the Student Christian Movement in Mission Lands, representing through Mr. Wishard those scattered societies in the Levant and the Orient, were parties to the formation of this Federation. It could not have formed earlier. It was formed in God's time. It was His idea. It bears the mark of life. It has grown, reaching out from land to land, until now there are thirty nations organically related to the Federation in twelve great national or international groups. These groups have Associations or Unions in 2,200 universities and colleges. They have a membership of over 148,000 students and professors, an increase of 11,000 in the last two years. It is yet going to reach to every land.

The first of the principles is that this world-wide Movement is a student enterprise, not a mission from the outside to the university world. It is not dominated by the professors; such certainly would not win out. It is not a plan by which paid officers or secretaries seek to minister to undergraduate students; nobody repudiates that idea so much as the secretaries themselves. They recognize that the very genius of their calling is to increase the volume of service by students themselves. This great principle of student initiative and student control is actually worked out more fully in other lands than in North America, for in these other countries the Movement is controlled by vote of the undergraduates. They themselves elect the traveling secretaries; they determine the policy; they decide how fast the work shall expand.

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Any new departure is taken on the initiative or by vote of the undergraduates in conference assembled. We in North America believe in this principle but owing to our geographical dimensions, we have been obliged to hold numerous sectional conferences, and are not able to come in great strength to national conventions; so it has come to pass that the students who form the rank and file of our membership do very little, in a direct way, toward creating the policy of the Movement.

The second great principle of the Federation is that it is Christian. This has been the battleground in every one of these nations. Some of us have fought the battle on many fields. There is hardly a university that has not had this battle in miniature and some of them in great magnitude. For some reason Jesus Christ is still the great stumbling-block, the rock of offense. I am glad this basic discussion is renewed from year to year. It enables us to keep reality. Anything which enables us to keep from drifting into formalism, anything which will keep our Christianity living and vital, is worth while.

The third principle is this one of federation already referred to. This comprehensive organization is a federation—not an amalgamation, not a scheme to crush into one narrow groove all the communities of Christian students in the world. It is not an attempt to coerce or dominate. It recognizes the independence, the local autonomy, the genius, the peculiarities, the rich heritage of each nation and of each race. That explains why you find this Movement indigenous in each nation.

There is still a fourth principle; namely, that it is a world organization. It is not Anglo-Saxon, nor Latin nor Germanic nor Slavic. It is a world federation. While we believe in the individuality of each nation and in the God-given characteristics of each race, we believe there is a larger synthesis, that of the Kingdom of our Lord Jesus Christ. This great idea of our brotherhood in Him has also dominated the students and they find in it nothing incongruous with national patriotism and denominational loyalty and racial genius, this free expression of the great Kingdom of our Lord and Saviour.

On these four principles this work stands and by their free play it expands. It leaps from land to land and we see in prophecy that which, God grant, some of us, if not all of us, may live

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to see actually, all of the students of the world gathered around this great standard.

What has this Federation accomplished thus far?

It has organized directly ten great national Christian Student Movements that so far as one can see would not otherwise have been organized. When you think what this North American Student Movement means to our universities and to our countries, imagine what ten new Movements mean in their respective nations or groups of nations, carrying on their beneficent ministry.

It has also made the students of the world acquainted with the other Student Movements, and with the needs, potentialities, and opportunities of the students of all the different nations. It promotes this larger understanding, without which we cannot have the larger unity.

The Christian students of the world united in this Federation have enabled the Movements of the strong countries to serve the Movements that are weaker and the students who do not have any national organization. This Federation has made possible scores of tours among the students of different lands; it has held under its auspices various conferences; it has gathered hundreds of thousands of dollars and spent them on needy fields; it has related the intercession of increasing bands of Christian students to the problems of the student world.

The Federation has strengthened every Movement in the world. It has awakened zeal and created new interest; it has widened the scope and increased the efficiency of our work; it has introduced many a new method; it has widened the horizon of the students, enriched their sympathies, and carried them out to larger things in Christ. It has been a wonderful thing to have the students of the world standing together and bridging their racial differences for the common good.

Moreover, this Federation has set in operation agencies by which the different nations can keep reacting upon each other. By its scheme of international conferences, held from time to time, by the tours of investigation (and many of these are made in the needy parts of the world from time to time), by its growing list of publications, by its Directory, by the Universal Day of Prayer for Students, it has laid down tracks between the

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nations so now it is possible for an obscure Movement to bring any good it has to bear upon every other Movement in the world. This was absolutely impossible prior to the year 1895. God might be working with great power in the heart of Germany, He might have revealed Himself in a wonderful manner among the students of Japan, but it was impossible for the students of South Africa to know it. There might be a great awakening in the Scottish universities, and yet even we who are so near could not receive the benefit of it. How much we, in my college days, lacked as compared with the men you are leading. What a privilege it is for these students to know about the students of every nation and every race. Had a man come among us in those days, right fresh from the battlefield, to tell us of these vast bodies of students, what would it not have meant to us in those days as an apologetic, as an encouragement, as a spur to action, as a challenge.

This Federation has made possible also the beginning of the development of a science of dealing with the problems of the religious and moral life of students. A science assembles all the facts bearing upon a certain subject and classifies them. It was absurd to talk about a science before we had a plan which would enable us to assemble the ideas and learn the experience of the students of all the nations and races. That is now possible. What is it not going to mean in the realm of apologetics? What is it not going to mean in the realm of the propagation of Christianity? What is it not going to mean in that vital problem of raising up recruits? What does it not mean that the students of a new university can enter into the heritage of the experiences of the students of the world today and of the past, and can start at that point instead of groping in the dark, being a law unto themselves and later discovering a great flood of light which might have illuminated them?

This world Federation has also mightily multiplied indigenous leadership, as a result of this principle of making a nationality or a race responsible; it has raised up in each one of these countries a few real leaders and a great host of sons and daughters of the soil who are to-day working with such power and conviction that I sometimes think that were the Student Movement to die out in North America, it burns with sufficient brightness in

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the Orient so that sooner or later it would spread back from those shores and rekindle our fires.

This Federation has accomplished a wonderful work in uniting the hearts of the students of different nations and races. A prominent ambassador said to me that, in his judgment, it had done more for universal peace than all arbitration treaties, military alliances, and peace congresses combined. I think he is right, because it is binding together the hearts of the future leaders of the nations, and that is something more effective than military force or diplomacy or reciprocity on a commercial basis. It is a much more effectual bond. This Federation had held three international congresses before the first Hague Congress, and congresses much more widely attended than the Hague Congress.

It has been also a great power for Christian unity. I look at the wonderful spectacle at the recent Conference of the Federation in Constantinople. There met for the first time since the ancient councils of the Christian Church representatives of all branches of Christianity. Not only were there delegates from over fifty branches of our Protestant Christendom, but also from the Greek Orthodox, the Gregorian, the Syrian, the Maronite, the Roman Catholic, and the Coptic branches of the Church of Christ.

It was wonderful to sit there for five days in fellowship with these men and to feel that this was the first time that the followers of all these divisions that acknowledge the Deity of our Lord had come together. It is prophetic of the day which is coming, because if you get the future leaders of the Church together, the day will not be far distant until the masses will see that they have much in common.

The Federation has also helped to draw together the future leaders of the East and the West. They have discovered that they can respect each other. They have discovered that there are many more good points in each other than there are points to which they can object. They have come to have confidence in each other, and they have come to have an affection for each other, and what means vastly more, they have come to believe with conviction that they are essential to each other.

But there is still one other service which the Federation has rendered and it is the greatest of all. It has given us a larger

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Christ. In some countries, the students have a very small Christ. As you talk with them, they give you the impression that their Christ could reveal Himself fully only to one race or one nationality. The Federation has shown convincingly that we have a Christ so vast that He requires all the nations and all the races through which to express adequately His excellencies and through which to communicate fully His power. What an apologetic! What a hope for the future of Christianity!

What does the Federation mean to us? It means a great opportunity to receive: To receive inspiration from the thrill of the touch with the students of all these nations of the world; to receive courage as we read of the deeds and sufferings and the martyrdoms of our fellow members in Russia and Armenia and China; to receive light on our common problems as the light of God's dealings with them falls upon our experiences; to receive new evidences of the vitality of our faith which in turn will bring our Christianity with growing power to our own universities; to receive vitality in that we forget ourselves and become lost in a larger movement, and that means lost in Christ and in His cause. The Federation may mean as much as we will have it mean on the line of what we receive.

How much may it mean in the direction of what we give. It is an altruistic movement, which is only another way of saying it is a Christian movement. It summons us to forget ourselves; not, What may we get from the students of England; not, What can we gain from the students of Japan and Latin America; but What can we give them? How does it facilitate the opportunity for the expression of our vision and our love? that is uppermost in the minds of those who develop this Movement.

What may each of us do to make this great union of the Christian students of the world a greater factor in the life of our university and the world?

Let us ourselves keep abreast of this world-wide Student Movement. Another thing we can do is to see that our members are kept educated by the circulation of *The Student World* among the Cabinet and other aggressive leaders, that we may raise up a generation of men of world-vision and of world statesmen and of those who recognize their citizenship in the Kingdom of Jesus Christ and are not bound down by national lines.

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We can also make much of the Universal Day of Prayer for Students. I appeal to you to keep it from formality. The greatest dangers lie along the line of the greatest possibilities. Intercession opens up the greatest possibilities; there is no wonder that there come around us these sins of hypocrisy and sham. But let us fight them, for in so doing we fight for our lives and for the life of the Student Movement. Call forth intercession in each one of your Associations on behalf of the students of different nations and on behalf of the delicate international relations and of the pressing problems that will not melt away before any power save the power of prayer.

But my principal message is that we go back to our universities, each one of us to make his work as good as he can possibly make it in the sight of God. It is impossible for any man to do good work and have it hidden. In this day of the world relations of Christianity, when we have a World Christian Federation, each man's work is as Christ predicted, "It is as a light set on a hill." Shall we make it a light that can be seen? Shall it simply flicker or shall it blaze with purity and clearness as a great beacon, an encouragement to the nations? Let each one be thrilled with the possibilities that this work will not be done in a corner, but in the world and for the world and its great Saviour.

I remind you that a year from next June there will be held in America the next Conference of the World's Student Christian Federation. It will then have been sixteen years since we had it on this side of the Atlantic. It has grown from a little acorn to a great spreading tree. There will gather within our gates the leaders and the moving spirits in this work from nearly forty different nations. There has never been a movement holding its conference in America that touched so intimately as this the great currents of power. Unfortunately we shall have to limit greatly the size of the Conference. It will not be possible to admit more than one hundred of the members of the North American Student Movement, including both men and women. The exception may be possibly made of admitting the students of other nationalities who are studying in North American universities, for example, a certain number of the Latin and Chinese and Japanese and Balkan and Russian students. But our delegations from North America will necessarily be closely limited.

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This world conference will exert a profound influence on North America. I remind you that it will not only be a time when we pass in review before the leaders of the world Student Movements; but it is going to be a time when God will speak through any reality that is in our Movement. Then we will be tried as by fire and that which is found to be gold and precious stones will be recognized and the ideals and the impulses will be taken up and introduced among the students of many nations and many races. We are on the threshold of a really great opportunity. We have sent our men out to other nations; we now have them coming among us and then bearing back the influence of their visit to the students of the nations and races of the world.

Our last thought, therefore, at this Summer School, which has meant so much to all of us, is of our great world relations and therefore, of our relations to the One who has made possible the drawing together of students of all these nations. As I look into your faces I believe, with a degree that sends me out with confidence, that the best days of the North American Student Movement lie ahead, because we separate with a larger idea of our responsibilities and our opportunities, with a richer experience, with a wider fellowship, with a deeper insight, with a larger Christ, with His inexhaustible resources. Our best days lie ahead of us.

Some Student Fields of the World Which Most Need Our Help

John R. Mott

It would be difficult to exaggerate the importance of the work of any one of the members of this Conference. I make no exception when I reflect upon the possibilities of each of the fields represented here, but it is well to remind ourselves of the largest outreach of our influence, a matter that at times we are prone to forget, absorbed as we are in a task which appears to me the most intense work in which men engage. So it has seemed to me that I may profitably guide our thought these hours that we spend together in considering the students of the world in certain aspects which especially concern every one of us, no matter what his particular field may be. I shall confine myself to reviewing some of the student fields of the world which most need our help.

The student world is a vast world. I have spent over twenty-three years traveling in that world and have only begun to explore it. The contraction of the whole world, due to improved means of communication and the increased supremacy of the nations of Europe and North America and Japan, has led to a great expansion of the university world, especially in the more backward countries of Europe and throughout all Asia and Latin America, so that the number of students in our generation is vastly larger than in the last generation. This student world is potent; never before did the student hold such a position of influence. This student world is also a world of conflict; every college is a battlefield. The students of no preceding generation have been called upon to face so many problems as the students of our generation. And here I have in mind not only the old problems of the temptations of the students, but more especially those that pertain to the obligations of Christianity and the very foundations of morals and religion. This student world is likewise—and it may surprise some to hear it—the most neglected part of the whole world. In vast stretches of the world the stu-

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dent communities are receiving relatively less attention than any other classes in those parts of the world.

The Student Movement holds the master-key to the great student population. The reasons are obvious to any traveler. In many of these countries the Church is looked upon with great prejudice by the student class, in some it is hated by the students, and in many countries the position and influence of the Church are weak. Therefore as you look around you find no other agency equal to the task save this Student Movement, which has been called into being in a very real sense by the Church but is itself in no sense the Church.

Let us look at some of the fields which most need our help. The students of Latin America constitute one of these. Just as the nineteenth century was the century of North America, the twentieth is emphatically going to be the century of South America. That continent and the republics that lie north of it and south of us are expanding on every hand in their commercial, industrial, social, political, and educational life. Latin America is coming to its own. It has limitless, undeveloped resources in all ranges of its being. I go further and say that in my judgment, the Latin race is being reborn in the Western hemisphere. We should fix our attention on this chain of republics because there the students easily hold supremacy. To any traveler in these republics, it is a truism to say that every position of any standing and influence is held by those who have come from the student class. In their hands and in those of their successors lie these plastic republics, fraught with their great possibilities for good or ill, not only to the Western hemisphere, but also to the countries of Western and Southern Europe to which they are so closely related.

There are between 35,000 and 40,000 bona fide university students in Latin America. Mexico City is a great student community with 5,000 students; Rio de Janeiro has nearly 5,000, of whom 2,800 are in one medical college; Buenos Aires has now over 6,000, of whom 4,500 are in one university; Santiago is said to have 7,000 students, and there are some other large communities and many smaller ones, all in their respective abilities quite as potent in influence. And yet I am obliged to say that in all this vast expanse, with the leadership of over fifteen republics at

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stake, there is only one man devoting his entire time to developing the moral and religious life of the students. Surely we will concede, on the statement of the case, without any argument, that this is one field which needs our help.

Latin America suggests Latin Europe, and by Latin Europe I mean France, Italy, Spain, Portugal, and portions of Belgium and Switzerland, and that part of Austria under Italian influence. These countries include some of the most brilliant and influential nations of the world. Even the most backward of these lands has past as well as present relationships which make a strong claim upon our consideration when we are studying strategy. In the universities of these countries of Europe are a little over 100,000 university students. There are 50,000 at least in France. There are over 30,000 in the thirty-four universities of Italy; 17,000 in the Spanish universities; not less than 5,000 in Portugal, and somewhat more than that in Belgium. I am unable to give the figures concerning the number of Latin students in Austria; the number is not large. If we add to the total, as we ought to do, those in the higher classes of the high schools, which are more important over there than they are in this country, the number would be increased by 200,000, making a student field of over 300,000. These students are right in the very thick of the worst temptations known to man. A friend of mine has characterized the perils of the students of France as, the "red, the black and the green perils." By the black peril, he refers to that zone of gross superstition found in the sections where a corrupt form of the Roman Church is dominant; by the red peril, he refers to those universities which are hotbeds of the most destructive forms of socialism; and by the green peril, he refers to absinthe. While one would not use this whole catalogue with reference to the other Latin American republics, yet, if a color could be suggested that would represent the blasting influence of unnamable forms of immorality, we would have a characterization that would suggest tragic need, that presents an appeal simply irresistible. These students are without religion, a prey to the worst forms of sin and shame, and are practically unaided because not all the time of even two men in all Latin Europe is being devoted exclusively to studying the moral and religious problems of students and helping to solve these problems.

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When I went to see President Roosevelt before my last visit to Russia, I asked him to give me a letter which I might read as a message to the young men of Russia, and he readily responded; and in that letter was a sentence that at first I questioned. He said, "No land more than Russia holds the fate of the coming years." That visit led me to see what he meant, and possibly more than he meant, but not more than the facts warrant. He understates; I think of no nation on the map, unless it be China, and I question whether I ought to make that exception, which has such vast latent possibilities as Russia. Located in the belt of power where we find Great Britain, Germany, the United States, Canada and Japan; blending the strongest strains of Asia and Europe; having in great strength the three strongest religions of the world, the Christian, the Jewish, and the Mohammedan; with undeveloped material resources that are in excess, if we may trust the geologists, foresters, and the scientific agriculturists, of those of any nation in the world, it does not take even a thorough investigation to convince one that here is a vast stake for the Kingdom of Jesus Christ.

The Russian students are a suspected class, isolated in their own country. There are not less than 103,000 university students in Russia. The number has almost doubled in fifteen years. In St. Petersburg, you will find the largest student population in any city of the world, 30,000 bona fide university students, more than in Harvard and Yale, Minnesota and Michigan, Vanderbilt and Stanford combined. Moscow has not less than 25,000 students. These students are not only suspected; they are given to rioting and striking. They yield to their grosser passions without any sense of responsibility whatever; they are *confessionslos*, cut loose from all profession of, and faith in, religion, and yet, the students of Russia combine more strong points than those of any other nation that I have visited. They are warm-hearted to a degree that fascinates one. They have a capacity for friendship that in itself binds you to them for life. They have intellectual brilliancy, as shown on every field. They have a spirit of generosity and they practice generosity in a way which puts to shame the students of any other nation. They are heroic to a degree not surpassed even by the Japanese. They have the capacity for vicariousness which stirs one to the

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very depths. And then they have another very splendid quality, devotion to an ideal, that leads them to stop at nothing that lies in the way of realizing that ideal. And they have the power of combination which will mean a great deal in the years to come. Yet at present we have only two men in the entire Russian Empire avowedly working for the religious and moral betterment of the students; and these two men are still studying the language.

The Near East presents another field which certainly demands our help. In the Near East, I include the Turkish Empire, Egypt, Persia, and the Balkan States. I have recently come from that part of the world. While there, I read a book called "The Danger Zone of Europe." In one sense the title is a misnomer, because about one half of the book is devoted to Asia, but in another sense it is a most apt designation. It describes this chain of countries that are inseparably wrapped up in each other's destiny, the Turkish Empire, the Balkan States, Persia, and Egypt.

In the Turkish Empire, there are something like 6,000 students in the Protestant missionary and government schools. That is a small number, but I do not know of any other 6,000 students on this globe who have a greater opportunity than those and the other men who will crowd in behind them. And the Greek Orthodox, the Copts, the Armenians, and others have schools that include several thousands of students and the Jews have not a few. The principal colleges, however, are those under Moslem auspices, and these are multiplying on every hand under the régime of the Young Turk party, which is thoroughly committed to the promotion of higher education. In Constantinople alone there are not less than 30,000 young men and boys in the colleges and higher class of high schools. I must say with shame that, until a year ago, I did not know that there were anything like so many. There they are representing fifteen races, representing all the provinces of that Empire, great in its possibilities as well as great in its interest and present meaning to the world.

The Balkan States, by which I mean Greece, Roumania, Servia, and Bulgaria, all have modern universities crowded with students who easily dominate those interesting countries. The danger zone of Europe! It is a tinder-box. It concerns the policies of Austria and Russia, of Italy, Germany, France, and Great

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Britain, as does no other portion of the map. It has possibilities of peril to our generation, the like of which are concentrated in no other part of the world, not excepting the plains of Manchuria.

Egypt I include in that catalogue. There is found one of the most interesting regions of the student world. The Moslem university, El-Azhar, means more to Mohammedanism than any university in Christendom means to Christianity. It has probably 9,000 students, counting all students from the very youngest to those over sixty years of age. They are gathered from all parts of the territories touched by Islam although chiefly from Egypt.

Before I leave the Near East let me say that we have no man at present giving all of his time to the students of that group of countries. Mr. Jacob went out from our midst but he is giving only a small portion of his time to the student class, so we may say strictly that no person is going to the point of staking his life for these scores of thousands of the future leaders in the most dangerous and difficult part of the world.

Japan is without doubt the most open-minded nation of the world; in some respects it is the best-educated nation. General Grant said a generation ago that the Japanese system of education impressed him more favorably than that of any other country he visited. It has serious defects but, taking it all in all, from primary schools to universities, this system is one of the best that you will find on the map. The Imperial University is the most influential university of the world. It has 5,000 students and 400 professors, nearly every one of whom has taken degrees in America and Europe. It is the Mecca of the most ambitious students, and the Japanese are the most ambitious race of the world. It has drawn within its gates not only the very flower of Japan, but also the strongest students of China and Korea. We have been intimately related to Japan for twenty years and yet up to this time there has been no secretary set apart for this greatest university of the world in point of influence. The city of Tokyo has over 100,000 belonging to the student class, over one fifth women students. It does not have as many bona fide university students as St. Petersburg, but counting all classes it easily leads the world. But yet we have had to wait until now

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before sending out one of our number here to give his life to work among the students of this city. There are about 200,000 students in Japan as a whole and yet we have not one man among them giving his whole time to work on their behalf in the interest of religion.

The Indian Empire moves the traveler in a way that can be said of no other nation. We ought not to call it a nation. It is a vast continent with its 300,000,000, much more complex in its life than all Europe combined. It is a continent of mystery, it is a citadel of the religions, it is the greatest battlefield of the future. It has more difficulties concentrated, so far as religious problems are concerned, than any other nation, not excepting Turkey. What a field in its claims upon Christendom! As one thinks of its past and of its present, how one is thrilled to think of its future. My friend and associate, Carter, is being permitted to go back into the thick of what I call the greatest concentration of unsolved problems that concern the vast interest of the human race. The 22,000 university students of India and a few scores of thousands of high school students are looked up to, because of what the university degree connotes in the Indian Empire, as are the students of no other part of the world. India is a land of unrest; the rise and steady growth of national ideas and ambitions and the sense of responsibility have brought on a critical situation that cannot easily be exaggerated and one that should receive more of our attention. Some in America have said that this is the problem of Great Britain. Christ never would say that. The United States and Canada are in a position to do in the Indian Empire some things that the mother country cannot do, and no one says this with so much emphasis as the most discerning leaders of the British Student Movement in India as well as in Great Britain itself.

What about the occupation of that field? With a sense of humiliation I must say that we do not have today a single traveling secretary among the student communities of India, and we have less than the full time of four men in local Movements among Indian students. In Calcutta, with its 8,000 university men and 29,000 high school boys in upper classes, we have the whole time of just one man among the schoolboys and part of the time of one secretary and part of the time of another, who, by

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the way, is totally blind, for the university men. You, no more than I, will be satisfied with that kind of occupation of the field, and you do not wonder why it is that Carter feels drawn by bonds, stronger than those that are human, back into the thick of that need.

And what shall one say about another great neglected field, China? Napoleon, referring to China, said, "There sleeps a giant, let him sleep." And he remarked with great sagacity, "When China is moved, she will move the world." In these late days we see China is moving; the great giant is beginning to rise and stretch his titanic muscles; there is not a wide-awake nation in the world that does not feel the movement. At the time of my visit to China in 1896 I called the Literati, "the Gibraltar of the student world." When I returned thither in 1901 and met the wisest of the leaders in conference, they said, "It is hopeless to think of capturing that citadel in our generation." And yet when I was back there in 1907, the 1,000,000 Literati, the ancient home students, had given way completely to nearly the same number of modern students; these are being concentrated in institutions of learning. Of course I include students from the primary grades up, and if you take the same proportion that they now have in Japan, where there are five and a half millions in schools, colleges and universities, China will some day have not less than fifty millions. It will be the great student field of coming generations. There are now 10,000 modern students in Tientsin. The last letter I had from Gailey referred to the fact that there are 17,000 students in Peking in scores of institutions. You ask how many men there are working among those students. One of the traveling secretaries is held in America by reasons beyond his control; the other is in the hands of the doctor and will not be able to work this year. So that the greatest student field of the world will be without a foreign traveling secretary.

Why do these fields present a special appeal to the Christian Student Movement of North America? First, because the Church through its responsible leaders has laid the appeal before the North American Movement. That ought to be convincing. Even some of the British missionaries have said, "We want the North American type of work and we appeal to you to help us meet this need." This call comes from men who know our

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Movement, know its adaptability, its enthusiasm, its methods, and we are not going to question men of such approved sanity, judgment, and unselfishness as are these men, when they say these fields need our help. There is a special claim coming to the North American Student Movement because of its power. We have resources in men and money and we have an efficient organization. We are free from political entanglements. What responsibility it puts upon a Movement like ours.

Our North American Movement needs this inspiration for its own salvation. We need it to demonstrate our reality. If we have a Christ for the whole world and a Christ for our own colleges simply because He is the Christ for the whole world, what hypocrisy to withhold Him from the future leaders of the nations of the world. We need today to develop our faith and character as a Movement. We have reached a stage where we need to have some gigantic tasks to develop the moral muscle and the faith necessary to solve the North American problems. We have got to have a larger exercise ground and we will find it in the fields that I have outlined this morning. We need to hear this call likewise in order to answer our own prayers and hopes with reference to the missionary purpose of our Movement. We speak of "the Evangelization of the World of this Generation" as the watchword. Fellow delegates, this watchword cannot be realized by the Christian students of Christendom. The evangelization of the world is not primarily an American or a Canadian or a British or a German enterprise. It is primarily Russian, Japanese, Indian, and Chinese. We must therefore do what our representatives have done this last year in planting that Student Volunteer Movement in China. We must go to every one of these fields and work with faithfulness until we have transplanted the Student Volunteer idea in organic form, abounding in vitality, in each of these nations, that there may be raised up the army necessary for the conquest of these people for Jesus Christ. It is absurd to talk of doing it on any other line of policy; it never has been done and it cannot be done.

We must rise to this great responsibility because of the urgency of the situation. The Edinburgh Conference, that great conclave of experts, after two years of investigation deliberately declared that the world is now open in a sense that it has never been and

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that in this generation, not in the next, will be decided the destiny of Christianity as it faces non-Christian religions. The meeting of East and West, with the implied friction, and the rising tide of nationalism and racial patriotism, the drawing of the nations close together, these and other considerations accentuate the great urgency of the present time. Professor Warneck takes us to the heart of the greatest problem of Christendom when he says that Christianity, as it faces the non-Christian world in this generation, is on trial. What it does with reference to meeting that situation will determine its position and ability in dealing with the problems of the West. For reasons like these the North American Student Movement has presented to it an irresistible appeal to meet these needs.

Now, what can secretaries, local, State, and International, do to meet these needs? In the first place, let us expand our purposes and make our plans to take in the students of the whole world. I dislike to see a man remain a secretary who does not include in his program the touching of the students of the world. Over a hundred years ago, a student in Williams College wrote in his diary that it was his ambition to touch the world. How much more praiseworthy is an ambition like that in a position like yours. No man is properly qualified to remain in the secretaryship of this Movement who does not have a world-wide vision. Jesus Christ cannot dominate the students of North America until He so appeals to them that they seek to help the students of the whole world.

The second thing we can do is to develop a social faith. What we need in the leadership of this Movement today is men who can claim by faith whole nations, whole races, whole student fields. Unless you have within you the prophetic vision that the power and glory of Russia and of India and of China shall some day be brought into the Kingdom of Jesus Christ, you have missed the spring of victory in your own life and the power of communicative enthusiasm that the leader should have.

A third thing we can do is to keep abreast of the facts about the needs and opportunities and developments in these fields. Each one of us should be a regular and diligent reader of the *Student World*, *Foreign Mail*, and the *Foreign Mail Annual*, not

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to speak of other periodicals. We cannot be wise leaders of the men who are going forward to leadership unless we do this.

In the fourth place, we should strengthen that part of our policy which has to do with the education of our members as to the world's claims and needs. I speak now with reference to mission study that concerns the whole student world. We are situated between two oceans; we have comparatively little touch with other nations; we need to develop sympathy of comprehension, the ability to understand students of other nations, their struggles and aspirations, their difficulties, their hopes, and then we can administer to them.

In the fifth place, we want to raise up secretaries for the expansion of the Young Men's Christian Association in foreign lands. You have heard about this foreign outreach of the Associations. It has now over one hundred secretaries, but few of them comparatively are at work in these most needy student fields of the world. If the men in this room will stand together to see that the strongest personalities of North American universities are related to these great needs in the near future, an entirely different statement can be made a few years hence. But we must have the very best. For the other forms of missionary work, several thousands of men will be needed. For this highly specialized work on behalf of the Church we need but a few scores, but they must, from the nature of the case, be the strongest men whom the Movement can produce. This is the most difficult task in the world and the standards must be raised so that every man may prepare himself for a more constructive work.

In the sixth place, let every secretary become a recruiting officer for educational missionary service. New universities are being planned on the mission field. It is going to require several hundreds of brilliant specialists and men who have the Christ-like spirit of Christian service to man these many institutions.

In the seventh place, let us go back to raise up a few men who will be apologetic writers and lecturers. If we could, there would be hope that we might state the facts of Christianity in terms that would appeal to the thinking students in the non-Christian nations.

In the eighth place, let us go back to become recruiting officers for men to fill the teaching positions in the government

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schools. There are now twenty-five teachers in Japan and forty in China. Their salaries will be paid by the government, but they will be free to carry on Christian work out of school hours.

In the ninth place, let us commit ourselves to Christianizing the impact of our so-called Western civilization upon the non-Christian world, by influencing the men in the diplomatic and consular service and in professional life to bring their particular influence to bear as Christians. Those who enter the army and the navy and who go abroad in commercial pursuits and in the task of industrial expansion, should likewise be influenced. If we could multiply the number of men who will live the Christian life and set the Christian example, it would be the equivalent of adding thousands of missionaries.

This work is going to call for large sums of money. Two million dollars was raised last year for foreign Association buildings. Over \$800,000 of it was given by former members of the college Associations, who had their interest awakened by men like yourselves when they were undergraduates. I could mention over a score of men, college graduates, who are supporting a secretary or missionary, some of them because of the vision given them by men like yourselves in mission study classes and private interviews. We are going to need many millions of dollars in the coming years; many millions should go into educational missions; a few millions should go into hospitals. The men who can influence this money are now in the colleges and you are the men who can shape their ideals and their habits.

Intercession for unselfish objects is a divine institution. We have the example and command of Christ to warrant that practice. Now if we could have a plan adopted under the leadership of each one of you this year that would call together each week a group of kindred spirits, men who would see that they are not alone in the conduct of this great work, who take God into the account, who recognize that He has the power, then we would see our great dream realized of the universities of North America becoming generating centers, and currents of super-human power would course out to meet these needs, to start these fountains of beneficence, to break down these obstacles, to raise up these workers, to conquer these countries, to Christianize national life and international relations.

The Student Association Secretaryship as a Life-Work

Professor O. E. Brown, Vanderbilt University

One of the outstanding features of the Student Secretaries' Summer School of 1910 was the discussion of the student secretaryship as a life-work. Dr. Weatherford's investigations, his thoroughgoing paper and the intense discussion which followed led up to certain valuable findings, viz.: (1) that the student communities of North America are looking, as never before, for moral and religious leadership to the Student Associations; (2) that the college and university authorities are watching the development of the student secretaryship and testing its adequacy for the leadership which has been offered to it; (3) that unless our Student Associations are provided with a better trained, a more mature and a more permanent secretarial leadership, they are in danger of losing the place in our educational economy which they have been counted upon to fill. The future of the Association in our educational institutions plainly depends upon the type of men who can be recruited for the student secretaryship. Neither the best-trained men nor the best that there is in any man can be under command for any other than a permanent life-work. A pursuit that is merely an expedient for tiding over the transition period from college and professional preparation to the permanent life-work, cannot challenge nor realize upon the full powers and resources of any man. The future of the Student Association, therefore, depends upon the recruiting of our best equipped men for the student secretaryship as a permanent life-work. In days of initial testing, crudeness and immaturity and experimentation can be tolerated; but it is too much to ask that these shall be accepted as the regular policy of the Association.

It is proposed to consider in this paper whether the work of the student secretary is such as to command and satisfy all the powers

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and aspirations of our best-equipped and most gifted Christian men for the whole of a lifetime. The first question which is usually put to the proposal of the student secretaryship as a permanent life-work is the question of financial support. If the secretarial remuneration is such as to doom a man to the life of a homeless celibate, there is deep reason for pause before accepting it. This will not be considered here for the reason that there is an economic law which guarantees that any man who brings personal efficiency and essential educational values into a college community will have an adequate support.¹ Neither is it necessary to pause on the question as to a man's power permanently, despite increasing years, to adapt himself to student needs and life.² Until age is determined by the calendar, this question can be left among the more or less irrelevant subjects.

There thus remains the one vital question: Is the student secretaryship of such a character that our strongest and best-trained Christian men can find in it an unsurpassed field for life service? The first phase of the student secretary's task to which attention may be directed is the fact that he is charged with the moral and religious leadership of the college community life. The college community is undoubtedly one of the most inviting, potential and difficult communities which our modern world affords for religious leadership. It brings together in one social group both the most highly formative and the most rigidly fixed material which any guiding hand is asked to mold into an organic part of the Kingdom of God. A leadership that ranges over the wide area that stretches between the unfledged freshman and the member of the faculty whose "foible is omniscience," is certainly roomy enough for the full exercise of any versatility or variety of gifts or training. There is a place in the Association enterprise for

1 In the discussion upon this paper those secretaries of largest experience testified that unquestionably it was becoming easier as the work develops to provide an adequate salary for a highly trained and properly qualified secretary.

2 Question was raised in discussion as to whether or not there was a "dead-line" in the secretaryship of the Student Christian Association. Many speaking to the point agreed in declaring that there is no more reason for a man prematurely passing the "dead-line" than in any other profession. One speaker instanced the fact that the undergraduate members of a Student Association recently chose as secretary a man who had been teaching for over thirty years. Many secretaries who have been long in the work are steadily increasing their power and influence through experience. It was wittily said once: "Is there a 'dead-line' in the Student Association secretaryship? That depends on whether or not you die easily."

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all classes of genuine students, and all types of worthy faculty men; and it calls for no little insight into the characters and susceptibilities of men to meet all the needs and unify all the forces that are calling for the service and are available for the activities of the Association. Along with this task, the student secretary is given the work of cooperating with those of all varieties of Christian churches and, if possible, inducing those of the various churches in the community to cooperate with each other in forwarding the welfare of the college community. Considering the church attitude which he will often confront, the cooperative activity will call for the highest type of Christian diplomacy in the secretary. Such splendid considerateness as inspires confidence and cooperation can never come from that liberalistic indifference which is born of ecclesiastical ignorance, but must rather come from the generous appreciation which is begotten of intelligent grasp of the best for which each church stands. We seem again to be in sight of a need for maturity of judgment and experienced intelligence. Once again, the man who can lead out all the available forces of the college community into effective forms of service for the community outside the college has a great field as a practical social expert. These suggestions merely hint at some of the phases of secretarial community leadership which appear to require the maturity of an experienced leader rather than simply the good intentions of a novice.

The next phase of the student secretary's task to which attention is asked is his work of helping and winning men one by one. The secretary's task is thus as extensive as the college community and the whole outside community, with which it is related; it is also as intensive as the innermost secret and quality of personal life and character. The secretary cannot allow the individual to eclipse the community; neither must he, for one moment, allow the community to swallow up the individual to the loss of his identity. Our Lord was willing to lead mass movements for a time, but these were subordinated by Him to the discovery, the helping, and the winning of single persons. The unit of Christian service must be, as with Christ, not merely the community or the masses but the person. All are agreed that the task of personal work is such as to tax the resources of our ablest and best equipped leaders.

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In the first place this personal dealing calls for the most skilful moral and spiritual diagnosis. Many times the secretary will allow himself to be drawn into debate when he should engage himself simply in diagnosis. It is stupid to be treating a man's intellect when it is his morals that are diseased. Likewise, it is the refinement of cruelty to stab at a man's moral purity when he is putting up the fight of his life against some of the genuine doubts that so often beset students in those transition days at college. One may doubt because he is too diseased to see; one may doubt because he is momentarily blinded by the splendid new light which has burst upon him. To treat these cases alike is criminal malpractice. Diagnosis is a subtle art and calls for training and skill. But no man has approached meeting his task who has simply identified the trouble. The secretary should himself be prepared to treat the college man's difficult troubles effectively. For him to be simply engaged in discovering cases and then leaving them for others to provide the treatment which is needed, is to fill a very important but very limited field of service. Every physician wants the privilege of consultation and he may often find cases which he has sense enough to turn over to some specialists, but he is a poor professional man who cannot himself give the remedial help that is ordinarily needed. The secretary who does his personal work principally by booking interviews with experienced leaders is forfeiting the most vital part of his leadership.

The difficulties involved in personal work are manifold. In the first place, each man who comes to the secretary for help brings a peculiarity of temperament and an individuality of history and attitude. Unless one knows something of the psychology of religion and knows how certain conditions react on life and thought, he will be quite helpless on the very threshold of his task. Then again each student will bring a distinct type of inquiry or trouble and it will in all probability dip down into the very deepest problems of the Christian religion or the Christian Scriptures, or it may be of philosophy, ethics or theology. The least mature men often seek for help on the most fundamental problems. When such help is sought, it puts upon the secretary the crucial opportunity of his leadership. It is often embarrassing, too, to deal with cases, because some member of the faculty is the pro-

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voking cause of the doubt or trouble. It may be the professor of philosophy, it may be the professor of psychology or of sociology, or it may be the professor of English or of biology who undercuts what are regarded as the fundamentals of Christian life and faith. What is the secretary to do? Certainly he is to have to do with both professor and student, but he will not count for much with the professor involved if he has not even mastered the alphabet of the subject under discussion. I do not think of the secretaryship as primarily a faculty corrective, but I do know instances in which it must be competent for such work or forfeit its efficiency. Now when we add to this personal work with those who seek help, that aggressive personal work with the men who need help and are not at all disposed to recognize it, we begin to see that we are taking the measure of a man's job and that the man who undertakes it must needs be well versed in the great educational themes and must as well be a constant, regular, growing, earnest student.

Another phase of the secretary's task, to which brief attention may be devoted, is his place as a leader of religious education. Every student secretary is really at the head of a voluntary school of Bible and mission study. The voluntary character of this educational enterprise which he directs when put over against the scheduled work of the college, exacts of the secretary the greater skill and insight in the organization and adaptation of the courses so as to awaken student interest, if not enthusiasm. He must know the study courses, he must know the faculty help available, he must make no mistake in choosing student leaders for study groups, and he must have the splendid gift of sustaining as well as of inaugurating work. The great objectives of student Bible study suggest maturity of leadership as vitally important. The plan of bringing as many students as possible to schedule Bible study in the daily programs of their lives comes most effectively from a man who has achieved in the college world and who has tested out the value of daily Bible study in so doing. The ability to make the whole Bible study activity a means to aggressive personal evangelism and to make it carry the values of a continuous evangelistic campaign, has not as yet been realized excepting under experienced and expert leadership. A secretary who can move with ease and conspicuous appreciation in the activities of

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a graduate club will secure a graduate participation in Bible study not otherwise at all within reach. The power to charge student home life and the atmosphere of fraternity chapter houses with some measure of biblical truth and Christian principle usually comes to the man who has mastered the most subtle social forces that dominate student ideals and activities. Then too the man who is expected in his scheme of work to take secretarial supervision of faculty men who are asked to lead normal and other Bible study groups, ought naturally to have a few credentials that can command faculty confidence. After these words on Bible study, it is needless to elaborate on the secretarial leadership in mission study. It is probable, however, that in the field of mission study there has been registered the greatest secretarial failure. This is happily now being remedied. It is enough to say that the work of lifting a body of Christian students out of their provincial sympathies and intelligence into a place where they have a world vision, a world interest, a world purpose, a world consciousness, and a world prayer power, is not a task to put upon the shoulders of an untrained, crude man. Are we not agreed that the director of this voluntary school of religious education, known as the Student Association, might well be a man thoroughly versed in the best religious literature of his day, a man who has skill and experience in organizing a teaching force, and a man withal who has faced and settled the fundamental questions of Christian thought and life and service?

Once again, the student secretary is especially well placed to give vocational guidance to the men in the college where he works. The Association is awakening to this field of service in a very especial manner at this time, as is evidenced by the emphasis of our several student conferences upon life-work themes and institutes. This awakening in the Association is accompanying an educational awakening which is one of the most significant tendencies of the day. It is recognized that society is losing many valuable lives because of criminal carelessness in the matter of furnishing vocational help and guidance to those who are in process of education. It is recognized also that the college waste heap is made up of many more men than is at all needful, because no one gives any personal advice as to choosing a life calling, and makes clear the vital relationship of college training to vocational

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efficiency. Into this field the Association secretary must enter. He is not only the man who is best placed to do recruiting work for the secretaryship, the ministry, and missions; but he is a man who should never suppose that he has done his best for Christianizing a man's life until he has led him to choose his life-work on a Christian principle and to decide to make his life the realization of a plan and call of God. It is true that character fits for career but it likewise is true that career reacts upon character. The secretary is called upon to help men toward Christianizing their careers and toward finding careers wherein they can make the most of and through their Christian manhood. I think it is plain that vocational wisdom and the judgment of the relative value of the several callings that may be opening up before a student, can only be furnished in its safest form by a man of some breadth of observation and some variety of experience in dealing with men.

On these four phases of student secretarial leadership, I shall rest the case and the plea for the student secretaryship as a permanent life-work.

It may be that the presentation has tended to discourage some of those who are just assuming secretarial responsibility. For such I would say the call is not to despair of meeting the responsibility that looms up in such large proportions but to determine upon a *régime* of earnest and broad study in qualification for the best there is in the student secretaryship for you. The summer school is the place at which you may block out a *régime* of regular study to which you will hold yourself as religiously as you do to any other most vital and sacred obligation. To this body of student secretaries, I would say, that so long as the present policy of transient and partially trained secretarial leadership continues, the Student Association can never come to its own among the supreme educational forces of our colleges. If the present plan continues, the Association will survive; but some other profession or agency will be found which will take over some of the most vital pieces of work which are now entrusted to the Association secretary. No less than the whole future of the Student Association is wrapped in recruiting our strongest and best-trained men for the student secretaryship as a permanent life-work.

How to Make the Largest Use of the Supervisory Agencies

Ralph W. Hollinger, Western Reserve University

The great call of the modern world, in all spheres of business and professional life, is for efficiency, which means, making the largest use of available materials and forces. In our profession we are squarely facing this problem of securing efficiency, and daily learning how to solve it. The topic before us here, "How to Make the Largest Use of the Supervisory Agencies," is an important one, bearing upon efficiency in the conduct of our work.

GROUND AND TERMS

We must first define our ground and terms. The point of view is that of the local secretary. By "Supervisory Agencies," we mean the International and Provincial or State committees, with all their resources. Although not strictly a supervisory agency, the Student Volunteer Movement may also be considered. Its relation to the local field is substantially the same as that of the supervisory agencies. Material for this discussion was secured largely through correspondence with other local secretaries and through a rather limited personal experience, extending over three years. Correspondence with a number of secretaries reveals the fact that we are at present falling far short of using the supervisory agencies to the best advantage. In some institutions the International forces are used and not the Provincial or State; in others the State secretaries are in the foreground. Sometimes there are fairly good reasons for not employing the supervisory agencies, but more often the local secretary has been doing less than his full share. It must be noted in passing that the subject before us is not, "What May be Expected from the Supervisory Agencies," a topic which would entirely change the point of view and the character of the discussion. It is not our purpose to

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suggest failures on the part of the supervisory agencies, nor how they might do more than they are doing for us. That is a question for them to consider. We must assume throughout this discussion that the supervisory agencies have full willingness to do the things needed, and full power as well.

OUTLINE OF THE SUBJECT.

It is impossible to discuss the International and Provincial or State agencies separately, because both cover practically the same field. Both have an employed staff of secretaries, carry on correspondence with us, arrange conferences, assist in getting speakers and in general maintain helpful advisory relationships with our Associations.

LITERATURE

With respect to the publication of a large body of literature, the International Committee stands alone, and we can begin our main discussion with this important phase of the subject. How can we make the largest use of the literature published by the International Committee? First, of course, by becoming thoroughly familiar with it ourselves. To do this it is not necessary to purchase it all, nor even to read it all, for it can be carefully examined at Summer Schools and conferences. The best books and pamphlets should become the property of the local secretary of his Association, even at some sacrifice, so that he and his working force may become familiar with them. To use a single illustration. I know a secretary who makes a practice of examining carefully the bookstands at the summer conferences. Among other books which he selected this year as most worth while, was Clayton Cooper's "College Men and The Bible." He purchased the volume and read it himself within a week after the close of the conference. He then passed it over to the chairman of the Bible study committee, who will read it and see that two other members of the committee do the same, before college begins in the fall. That is making the largest use of the literature available, and illustrates also the second point, that the secretary should see to it that his cabinet and the committee men have the literature brought to their attention and that they use it freely. This applies to all sorts of printed matter, to the technical pamphlets and books

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on methods of conducting each department, to the magnificent series of Bible study texts and allied books, to the general devotional literature, and to the periodicals, *The Intercollegian*, *Association Men*, and *The Student World*. Every member of the cabinet should at least be expected to read *The Intercollegian*. Thus can the literature issued by the supervisory agencies be used to promote the highest efficiency in our local Associations.

CONFERENCES

The second great contribution of the International and Provincial or State forces to our work, is one which should also be used as largely as possible. I refer to the conferences, including the summer conferences, State training conferences for presidents, on Bible study, mission study, social service, and kindred technical subjects. We can make the largest use of these by sending our best men to them, and by carefully following up the impressions received from them by these picked men. We cannot afford to be poorly represented at such intercollegiate events as are these conferences, neither can we expect to get the greatest working power from them if we allow vital impressions, wrought upon the minds and hearts of our students at these conferences, to become lost for lack of an appropriate outlet in action upon the return to college.

CORRESPONDENCE

Besides the literature of the supervisory agencies and the conferences upon technical problems arranged by them, we have another important and often unappreciated help in the correspondence with these agencies. Much of this is of a circular nature and therefore of great value. If a letter contains matter of such importance that it must be sent to all of us, and perhaps to many others besides, we may take it as an axiom that it is important enough to be given serious consideration. Let us not throw stones at the one cent stamp. Much of the most valuable material coming into our offices comes thus. However busy we are, we must judge not the outside appearance, but the heart, even of our daily mail. More personal and directly helpful letters come also from the International and State offices. To make

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the largest use of this correspondence, we must give close attention when we receive it, put suggestions into action as soon as possible and answer any questions which may be asked. Only by attention, action, and answer can we get the best from our correspondence.

SPEAKERS

In addition to the three phases of the activity of the supervisory agencies already mentioned we have two others, nearly related to each other, and capable of the highest usefulness to our local fields. I refer to the traveling secretaries, both International and Provincial or State, and to the excellent speakers and workers who can be secured through the central offices. We will discuss the latter first. Many local secretaries feel that the largest use they have made of the supervisory agencies has been in securing, through their help or suggestion, speakers for their meetings or for special evangelistic campaigns. This is a feature which can be made use of more frequently by most Associations. By co-operating with the supervisory agencies, the effectiveness of our meetings can be greatly increased. On the other hand we can assist other institutions by reporting to headquarters any men of special merit whom we may discover in our own fields, and who may be available for addresses elsewhere. Leaders and speakers for evangelistic campaigns should usually be secured through the suggestions of the International or State secretaries, if they are to be men outside our own brotherhood. My personal opinion on this point is that the best men for this purpose are employed directly or indirectly by the supervisory agencies, particularly the International Committee.

TRAVELING SECRETARIES

This brings us directly to the question of most importance in this discussion; how to make the largest use of the traveling secretaries. I find from correspondence that the International secretaries seldom visit some colleges and universities, while the State officers do the same in other instances. Usually this is in the case of institutions especially well supplied with high grade local secretaries. It seems to me that we should use the traveling secretaries in our fields at least once a year each, even if the

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visit be but a few hours long. As one secretary puts it: "A man like Mott can vitalize the work of the whole year by an hour's visit to a university. Thirty minutes' conversation with him during the first month of last year gave me an impetus that lasted the whole year." We will take for granted, then, that we can use the supervisory agencies to the best advantage by having at least one visit a year from at least one traveling secretary. The question then is, How can we make the largest use of his visit? Most of my suggestions from fellow secretaries have been upon this point, and its importance compels us to take it up somewhat in detail.

PREPARING FOR THE VISIT

In the first place, we must prepare carefully in advance for the traveling secretary's visit. We must do this by bringing the matter before our great Commander in Chief and asking His counsel. We must pray about it. We must also advertise the visit well in the college paper and on the bulletin boards. If this does nothing else, it puts the traveling secretary in a bigger place in the minds of the cabinet and committee men, and makes it easier to get full committee meetings and numerous interviews. These meetings and interviews should be definitely scheduled in advance. There will also be many impromptu interviews which will fill up any vacancies in the program. Arrange for a room for the travel-worn secretary and make sure that he gets good food and the sleep he must have in order to be efficient. He will want to have interviews in his room or another suitable place arranged carefully in advance.

THE VISIT ITSELF

After the traveling secretary is on the ground we should remember that his time is valuable and give him plenty to do. He should meet every committee, and each cabinet man personally for an interview. It has been well said, "Sometimes a new voice and a new face will create an impression that those who have been on the field steadily cannot possibly hope to do." There should also be interviews with particularly tempted and tried men, and those with intellectual difficulties, with whom we have been working. One secretary suggests that the State or International

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man should meet with the Board of Directors or Advisory Board and tell them something of the problems of a local secretary, and give them a large view of the work. Having in mind the personal value to the Association of conferences and interviews with the traveling secretary, one correspondent says: "In a word, in the light of my three years' experience here, the International and State forces have been to the Association here what steam is to an engine, and I am confident that this Association would not be anything like what it is now, had it not been for the supervisory agencies."

There is still another phase of the visit of the traveling secretary which comes close home to each of us, and is, perhaps, the most important of all; I mean the inspiration which the personality of the traveling man gives us. These men are fellows with wide experience. They are, because of this, ambassadors of God Himself, and each local man should get very close to them. At the close of the visit some unhurried time should be spent together in prayer and consultation. The traveling man will have gone thoroughly into every department of the local work. In this conference together there should be that "mutual self-manifestation and answering trust," which Henry Churchill King tells us is one of the bases of all real friendship. Each should open his heart and mind to the other with absolutely no reservations. We cannot get the best from our visitor unless we get from him frank criticism of our methods and ourselves. There should be no fear nor evasion here, nor any fault-finding, but only the most thoroughly constructive criticism, with encouragement for the tasks of the future. The man in the local field should open up his failures to his friend, and receive help upon them. There should also be an interchange of ideas on the newest methods along all lines of work. There should be suggestions as to reading and, above all else, deep communion in prayer. Only a conference of this kind can fitly close a visit by a representative of the supervisory agencies.

GENERAL SUGGESTIONS

Besides the ways already mentioned in which we may make the largest use of the supervisory agencies, there are some general suggestions worth considering. One secretary has suggested that

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the supervisory agencies should examine the business system of each local Association, with the idea of securing greater efficiency, not necessarily uniformity. We could certainly use them in that respect to excellent advantage. In general we may say that the supervisory agencies should keep us under their eye, and give us timely suggestions along every line of work. If there is any special or new organization to be undertaken, they should help us work things out. But we certainly cannot expect them to give us the largest help, if we do not let them know that we feel the need of it.

SUMMARY

We have now considered, from the standpoint of the local secretary, the question of how to make the largest use of the supervisory agencies, the International and Provincial or State Committees, noting that the same principles apply also to the Student Volunteer Movement. We have discussed the most effective use of the supervisory agencies in the literature published by them, in summer and other conferences arranged for our men, in correspondence, in securing speakers, and in the visits of the traveling secretaries. We are all enlisted soldiers in one great cause, we must stand or fall together, and no suggestions will bring us the victory unless we keep our line of communication open with the Supervisory Agency which dominates all others. Personal friendship with our Leader, Jesus, the Christ, will bind us together in mutual love and service, give us some of His matchless efficiency and bring us to ultimate triumph in His cause.

How is the Traveling Secretary to Make the Largest Possible Use of Each College Year?

O. E. Pence

State Student Secretary of Illinois

In this paper, the words "traveling secretary," or simply "secretary," shall be used to mean the State or Provincial student secretary. The problem is to study how he may make the largest possible use of the wonderful opportunities each college year offers. For the most part the students remain in our institutions for three or four years. If what is accomplished in the individual student's life is to be the criterion by which the work of our Student Association must be judged, the student generation ought rather to be taken as a unit than any single year. If all students of a generation entered college together and were graduated together, starting with an entirely new group the next year, it would be possible to work out strong suggestions for the character development of the entire generation on a long-time basis. But since the student generations continually overlap, there must be made plans within each college year to reach all students, both new and old.

I. OBJECTIVES

It is doubtful whether the traveling secretary will get far in the work committed to him, if he has not set clearly before him the things he hopes to attain. Indefiniteness is the great plague of many Associations. The local leaders have not always been certain just what the Association was to do. Surely of those who should know, the student secretary should stand first. If through his addresses and conversations the men of the colleges get no clear, unmistakable notion of the things to be accomplished, the secretary might fairly stand under indictment. Definite aims and objectives cannot be communicated if not felt. The secretary

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must set the pace here; and if he is to make the maximum use of the year, the objective he chooses and with which he clothes himself, must be the highest possible. It must be sweeping in its numerical completeness, uncompromising in its physical, intellectual, social and spiritual thoroughness; and self-emptying in its interpretation of personal service. It involves bringing every man within the field into such relation to Jesus Christ as shall not only mean his largest personal development, but shall lead him through the Church of Christ into his maximum usefulness.

This is not new. It has long been the recognized objective—transcending yet including all others. This is the real end: all else is means. Might it not be helpful, however, to point out that there is an “objective of end” and an “objective of method”?

The adoption of the great outstanding objective among secretaries has certainly been universal and the end faithfully sought. Without doubt more the failure to make absolutely the largest use of each college year than is commonly thought is due to the fact that the traveling secretary has not sufficiently emphasized the minor or method objectives. It does not do to say that these will take care of themselves—rather do they require much careful thought. There are too many men telling the Student Associations what to do, until the Associations have become wearied with the hearing. The student secretary ought to remember how much the local leaders need and desire to know how to go about it.

What then are some of these minor or method objectives? It is suggested that they group themselves as to (1) conception of the work to be done, (2) actual features of the work to be undertaken, (3) development of possible cooperative agencies in the work, (4) the men who are workers and for whom we are working.

1. *As to Conception of Work to be Done.* It ought to be one of the aims of the secretary to make absolutely sure that every local leader knows the real purpose of the Association which he leads and something of the larger scope of the whole Association movement in all its departments. Local leaders should be led to see the reasonableness of actually doing the whole job. It ought to be one of the secretary's objectives to seek an increasing number of local leaders who, believing in the possibilities of its accomplishment, shall commit themselves to the winning of

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absolutely the last man in the college. The secretary should also have in mind the need of popularizing the Association in each college—not by cheapening its dignity or by compromise, but by developing such a well-rounded work that its own message of Christian virility and wholesomeness shall make successful appeal to the entire group of students.

2. *As to Actual Features of the Work to be Undertaken.* Each secretary recognizes, of course, that each of such lines of work needs to be made a matter of special emphasis, if it shall yield results. It thereby becomes an objective, not to be substituted for the great outstanding objective in any way, but an objective of method. It does not do, however, to simply say that Bible study is to be pushed; that is expected. To become an objective of value as such there must be specified certain points as to leadership, number of students in classes, or number of institutions planning such a study. So the secretary should settle in his own mind at the beginning of each college year upon a definitely formulated objective for each of the features of the work which he would see promoted in the Associations of his field. It may seem wise to plan for certain conferences in the development of these features.

3. *As to Development of Possible Cooperative Agencies.* Use must be made of all agencies which might in any possible way give strength to the effort to realize these marvelous opportunities of the year. The secretary should plan definitely to make the utmost of the well-nigh dormant possibilities of usefulness within the faculties. We have scarcely begun to realize what it would mean to the work if large numbers of the faculty men of each college and university were committed to not only helping in certain classes and meetings, but in actual, personal work among the students. The possibilities of cooperation with the local churches are coming to be appreciated. To make the most of this helpful relation, the secretary must make definite state-wide plans for its promotion in the local institutions. Little use of the alumni in the work of the local fields has so far been made, yet here is a great force which, if properly related to the local work, would not only give it financial support and moral stimulus, but in many cases great inspiration and practical service through special visits. The secretary wishing to make the largest use of

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the college year must carefully and diplomatically relate this great body to the solution of local problems. A last suggestion along this line of cooperation might be that there are in nearly every community local citizens who may be used in a variety of ways to enable the work to proceed with power. The secretary must study the definite lines of cooperation that are possible within his State, and make of these an objective toward which he will work through the years.

4. *As to the Men Who are Working, and for Whom We are Working.* Here, of course, enters all that pertains to evangelism in the colleges. To organize personal work classes, to conduct campaigns, to do personal work at every opportunity one's self, must become compelling objectives with every secretary; also, all that is included under the training and development of men of the colleges, such as the improvement of the personnel and efficiency of the committee force, the opening out of actual opportunities for voluntary Christian service for the men and the personal leading of individuals into such service. The secretary must count it a special privilege to develop a rational conception of life-work among college men and to lead men into a discovery of their own God-appointed places of greatest usefulness. Placed in a unique position, the secretary must come to see that perhaps the greatest opportunity of all comes in the discovery of men of promise for Christian leadership. This can never be regarded lightly when one thinks of the great service he may do for the Kingdom by multiplying his own life infinitely through the lives of those he may help into the wider service of Christ.

The final word regarding objectives is only this: to hold an objective means only to make very definite plans to accomplish some end; and that the danger is recognized that very important detail plans shall not be made and the issue remain only general, if definite objectives are not set up toward which each feature of the work shall proceed. It is, of course, true that only so will the ultimate end be most effectively served.

II. PLANS AND PROGRAM

The student secretary must work by a plan. His plan must be chronological and territorial. The secretary has to think in

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terms of his State or Province, but must be equally able to fit the plans to individual institutions. It is wise for the secretary to study the map of his State, and the relative location of his institutions; because by such a study may come valuable suggestions as to routes of travel and as to holding of conferences. Every argument for systematized effort and the maximum of efficiency in the minimum of time urges the secretary to make careful planning of his time. It is, of course, understood that all such plans are sufficiently elastic to admit of such adaptation as may be necessary in any special case. The ability of the secretary to so adapt himself is one of the marks of his real power.

Whatever the demands of the day may be, time must be found and reserved for private devotion, recreation, constructive planning and possibly correspondence. He should also arrange time for definite study each day. The demand of the work for a better trained secretaryship as well as the necessity of maintaining the student habit make it of vital importance that time for such constructive study be taken. Constant shifting may be necessary, but if it is possible these features should be so arranged that they can come in some time and at the best time for the purpose. Time on trains may be put to good use. One secretary suggests that there is a chance to show real adaptability in the matter of securing daily recreation. It would often be possible for important interviews to be combined with good exercise, and the opportunities here for splendid contact with the men are limitless.

A secretary's daily schedule then might include certain time in private in the morning; a quiet study of the field with the local president; participation in the chapel exercises—though this may be overdone; contact with the president of the institution or some strong member of the faculty on general conditions of the work; meeting with the cabinet, preferably after the committee chairmen have been seen personally; contact with certain individuals who are either leaders in the work or men in special need; recreation; meals with fraternity, dormitory or other groups; possibly a public meeting, or further contact with various committees and individuals, such as cooperating ministers, and alumni.

It is certainly not the most fruitful method to make visits of one day only. Usually the greater part of the forenoon is con-

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sumed in making the transit between the two places, and scarcely enough time is left for acquaintance with either leaders or work. While shorter visits may often wisely be made, a visit of two or three days is far better. On such visits the secretary will usually have a chance to conduct the weekly religious meeting of the Association. He can certainly do much to develop church co-operation through contact with local church leaders. It should become one of the secretary's aims to become acquainted with larger numbers of men of the institutions; and the opportunities for such effective personal fellowship with the men in the colleges are greatly increased during such long visits.

With the week in mind, the secretary should certainly plan each week's activity carefully. Certainly he should reserve a day of quiet somewhere in the seven days when he can be entirely away from thought or concern for the affairs of his work, and can become refreshed. If he is not able to do this through a period of special pressure, it is the part of wisdom to take some days together at the end for this most important purpose. He may with great profit to the work take one day each month away from any distracting influences to survey his whole field and think through constructive plans.

It is perhaps in order to suggest a brief schedule for the year. This will vary much in the individual cases, since many of the student secretaries have other duties which trespass upon the time they may give to actual student work. The schedule is suggested for those who are giving all their time to the work. The year may roughly divide itself into five periods: the period before the opening of the year; from the opening of the year to November 15; from November 15 to January 5; January 5 to March 15; March 15 to the end of the year. The suggestion is made in outline.

Period I. Before the opening of the year.

(a) Correspondence. With presidents during August about special plans for the year, and especially about new student work. With chairmen of important committees during August, bearing especially upon their part of the work. Enclose some suggestions here that may be helpful. With the president and the cabinet early in September, urging an early return to the college.

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(b) Visits. The visit schedule for the first month at least should be worked out with correspondence, suiting these to local needs.

(c) Leaders, if not already secured. Such men as ministers, evangelists and secretaries should be secured for any campaigns or conferences to be held during the year.

(d) Also secure opening dates of institutions.

Period II. From opening of year to November 15.

Visit and aid as many as possible of the needier institutions. Visit the most urgent first, but cover all during this period. Arrange for the first meeting of the year to be a Decision meeting, the secretary conducting many of these. Aid in new student work; see that the year is well started, that leaders and courses are all chosen and enrolments taken. The whole year's program should be gone over with the cabinet on these visits. Use some time, possibly a week, in the office, following this for correspondence.

Period III. From November 15 to January 5.

(a) Location and organization of towns for evangelistic deputation work—likewise pushing the matter in the colleges.

(b) Holding of various institutes and conferences, such as Bible study, mission study and deputation work.

(c) Possibly some evangelistic campaigns.

(d) Some visits possibly; correspondence; some financial work closing the year.

(e) Holiday deputation work, with secretary in deputation.

Period IV. From January 5 to March 15.

(a) Attention to conserving results of deputation work.

(b) Financial canvass by mail to small contributors and prospective givers.

(c) Evangelistic campaigns, secretary leading or assisting in campaigns.

(d) As many as possible of the longer, three-day visits in the colleges.

(e) State convention work, securing delegation, etc.

(f) Make careful plans for placing the call to summer service in the country communities before every body of students.

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Period V. From March 15 to the end of the year.

- (a) Officers to be elected in all Associations.
- (b) Personal financial work during late March.
- (c) Officers' conference, April 1. Policy for year outlined and passed by presidents, and when printed put in all hands.
- (d) Every institution visited, emphasizing the summer conference, organizing the new working force, meeting the new committees, and discussing plans for the next year.
- (e) Selection and spring training of mission and Bible class leaders should receive impetus from visits and letters.
- (f) Through lectures, classes and personal influence, continue to the end of the year the effort in behalf of welfare work in the country communities.
- (g) Summer conference the crowning event of the year. We can probably do a man no greater service than to get him to attend this conference. Interview and personal letter to key-men are effective means of securing attendance.

To go on beyond the end of the year it is of the utmost importance that the secretary keep in contact through careful, personal correspondence with those of his delegation whose lives were touched in some special way during the conference. It means conservation for the Kingdom, a mighty help for the work of next year, and may help some needy fellow in a time of peculiar crisis.

A secretary will usually find himself formulating his own plan after he has had even a short contact with the work, and this will serve his needs better than any that might be suggested. What his plan is, is less important than that he has one.

III. CUMULATIVE EFFORTS

Surely the largest possible use of each year is not being made if in that year firm foundation for better work in future years is not being laid; and yet the work of our Student Associations and of secretarial assistance is weakest in its cumulative aspects. Much of the good work done has only a temporary value, and many splendid efforts of secretary and local leaders alike require annual repetition. What loss is there because the Association is not made to grow from year to year in the estimation of the

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student body; because the strongest features and cures for weaknesses in one college are not transferred into other colleges where the work is weak and the ills many; because the volunteer student leadership lacks continuity; because the poor features of one's year work in a college make it doubly hard to do the work another year; because students unreached early in the course go through their entire four years without mellowing to the influences of the Association's ideal, and as upper classmen exert an estranging, if not polluting, influence over the younger men; because student committees of State Committees, veritable citadels of strong names and influential personalities, continue in a nominal relation to the whole Association work; and, finally, because state student secretaries assume and then toss away the responsibility of such work as is ours as though it were only a matter of spending a splendid interim, or at best an opportunity for preparation.

What suggestions then might be made through the vital adoption of which the work may become more cumulative in its character?

1. *In its Impact upon the Individual Worker.* The individual student must become identified with the organization in his college, first as a member, perhaps, then as a committee man, and later as a leader. But the work will not grip the life of a student except through another life. When the individual is made acquainted with the organization, his interest will awaken when he is told of its scope in other departments and among other than college men. His vision thus broadened, the feasibility of general service reveals itself to him and it is not a far step to lead him out into a very definite service of personal work. Before a strong local student will throw himself with abandon into the full program of his Association, there must be developed through successive emphases and appreciation of every part of the work and its significance. The process may extend throughout the four years, but the secretary must ever seek to develop this increasingly hearty loyalty on the part of individual students. The cumulative effect of such effort is evident.

2. *In its Recognition by the Student Body.* Such a policy as outlined for the individual, if pursued for a time, will bear fruit in a favorable attitude of the student body. The secretary will

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always be actively interesting a number of the strongest men in the work, and such influential men will help to give the Association a high place in the estimation of the student body. For the Association to undertake real, practical forms of service, gives it a place that nothing else can. The Association will find itself enjoying a growing prestige in proportion as it ministers more effectively to the needs of the student group. Plans to increase this effectiveness will, therefore, be cumulative.

3. *From Year to Year in a Given Institution.* To have carried through a program of work successfully more than other things furnishes the impulse and incentive to do as well another year. Every lapse into mediocre work, as well as every piece of work slighted, has the opposite, deadening effect. It is plain, therefore, that the best stimulus to doing good work is good work done, and a secretary may fairly urge the prosecution of a well-balanced, attractive work in every school with the assurance that this work will yield dividends in a more satisfactory work in years to come.

The policy of laying down a program covering a number of years in an institution is wise and well-nigh indispensable. If men are tied up to a scheme of action running through several years, it is bound to result in a continued interest and cumulative work. This involves a careful analysis of every local situation, with the program of action prepared in conference with all the local religious forces, and is incompatible with the present state-wide printed policy scheme, drawn up to fit all Associations.

4. *From Outgoing to Incoming Local Leaders.* There is much lost action here, which may, however, be avoided by the diplomatic planning of the secretary. He should see that it becomes common policy through his field for the retiring and the newly elected cabinet to meet many times together during the spring weeks. Of course, the whole matter of electing officers has gone over to spring to allow for this contact. It is invaluable if made use of. Where possible the old chairman of a committee should be considered a member of the newly formed committee until the close of the year. It should be the common practice to place younger students of promise under responsibility, so that there may be continuity of spirit and devotion, as well as strength to bear the heavy responsibilities of Student Association leader-

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ship. The secretary should make sure that in each class he is developing a corps of potential men, in order that no year may find the Association without carefully prepared leaders. It is wise to insist on careful records and reports in order that new men in positions of importance may gain by "short cut," as it were, the trend of the previous year's activities. This problem is very great in some schools where students rarely remain longer than two years. To interest and render usable some faculty member with student viewpoint is perhaps the only hope in such cases, and certainly a great help in all places.

5. *From Student Generation to Student Generation.* Ground should have been gained in the four years a student remains within college environs. While we have been making progress with him during this time, notable advances should have been made with the men of all the other classes, so that at the end of a student generation the situation should have undergone great improvement. This, however, does not always happen because of the failure of the Association to win the students' sympathetic cooperation early in the college course. The cause of the Master will not gain large ground through the years in any college unless it is increasingly made the policy of the Association to give every emphasis to new student work, that every man of the incoming classes may be won to a permanent interest in Christian student work. Every four years in the history of a college should mark an unmistakable advance in the progress of the Kingdom there.

6. *From College to College.* Every field possesses Associations whose work is splendid and those whose work is very unsatisfactory. Such means as will carry points of strength to the places where weakness is must be counted as valuable in developing the cumulative effect of the work. The many conferences where the men of various institutions are gathered are valuable in this connection. The secretary may very properly give some thought to the lodging of his delegates in order that the men from the two types of Association may be situated together. A news letter issued several times during the year, composed of extracts from letters and telling what is going on within the field is wholly worth while. Occasionally strong students from stronger Associations may be sent by the secretary to visit one of the weaker Associations. Probably the most effec-

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tive agency in this matter is the continual visitation of a secretary who is a close student of all the local fields in his territory. He is able to bring needs and remedies together and to bring about a kind of student Association solidarity through his field.

7. *Through the Student Committee.* The failure of most Student Committees to be really used is probably due to the failure of the student secretary to devise ways to really use them. The problem has a bearing in this paper only as it is seen that such a committee may aid greatly the cumulative effect of the student work through the years, through their gaining a closer familiarity with the work in the local fields, through the information they might give the incoming student secretary when a change has been made, through their continued effort from the faculty and alumni side to keep those two great forces working, and through their attendance perhaps as presiding officers or speakers at student conferences.

8. *Through the State Student Secretary Himself.* Probably the greatest setback to the continuous growth of the work through the State year by year is a constantly changing secretaryship. It is scarcely to be expected that the effort of the work will accumulate through the years, when the secretary remains with the work only a year or perhaps two years, when new policies are substituted with each new occupant, and when promising personal contacts are supplanted by new ones. It is inevitable that the opportunities demand a secretaryship of longer tenure. Every argument for the gaining of confidence of both students and faculties, for becoming influential with individuals, for greater familiarity with methods, for experience with students, for wisdom in the handling of conferences and economy in handling one's time, urges this fact strongly.

Since the secretary does not always remain in such work, it must be recognized that the demands of it are such as to compel his giving it a continuous period of years. Only so finally can the work thrive and develop from great to greater, and substantial results be realized.

But looking to his leaving the work, it is almost as serious if the new secretary is left to find his way alone. Unless records are made all the accumulated experience of the years is come to naught so far as the new secretary is concerned. He must start

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in and cover the whole ground again, to the irreparable injury of the work, to the irritation of the faculties, and the confusion of the student leaders. It is worth while here, then, to see what may be done in order to make the break, when it must happen, as slight as possible. Instead of there being a great slump in the work through the State while the new man is becoming familiar with his field, as nearly as possible the work should move right on, greater than any man, and with greater momentum than any change of secretaries can check.

1. The secretary should prepare and keep filed permanent records of special events, circumstances and plans. They should be so complete as to give him who reads a fair appreciation of such points as the incoming secretary might wish to know. He will not be actually alone in his planning for the largest use of each year, but will have the recorded experience of former years to guide him.

2. The outgoing secretary should work out a careful descriptive paragraph of each Association, together with mention of special points of peculiarity in any institutions, sympathetic faculty men, etc. This is invaluable to the new man.

3. It should be made possible for the new secretary to be at the summer conference where his local leaders will gather, even before he assumes his duties officially, in order that he may there gain their friendship and understand their plans.

4. It might not be impossible for the new secretary to accompany the retiring secretary on a late spring trip through the colleges. This would certainly give the most effective continuity to the whole matter of secretarial cooperation. If the value of this were only more clearly recognized, the State Committee would gladly assume the expense of such a plan, in view of the great benefit to the work.

5. It is certainly indispensable that the two secretaries have some considerable time together, in order to discuss thoroughly the whole field.

Granted this continuous service, the state student secretary becomes a great channel through which the work of the State may grow and accumulate in power and effectiveness from year to year. By his inspiration and suggestion, and by setting in motion these other cumulative forces, he becomes the wise builder

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of the largest possible things out of the opportunities of each year, and of each series of years.

IV. SECRETARIES' PERSONAL EFFICIENCY AND POLICY

It is plain that the largest use of the year will be made only as a secretary is at a high point of efficiency and as his policies are wisely chosen. Such suggestions as are offered are not given in the attempt to cover the great subject of personal efficiency or to suggest a policy of procedure, but simply to mention a few points of moment.

1. The largest contribution of the secretary to the work will not be in plans and wise opinions, nor in such touch with the field as he may gain from the office, but in quiet, personal contact with his men. The best thing he may do for any Association is to prepare and inspire a local leader through whom he may work. Because there are scores of needy men with various problems, the secretary must not only seek personal contact, but efficiency in such contact through the cultivation of a powerful, sympathetic and winsome personality.

2. He may wisely make special effort to keep up-to-date on current matters, in order to have the most effective contact with the greatest number of men.

3. As to methods and plans proposed, he must use caution, not wantonly overriding some long-cherished custom, and being more than half sure the new plan will yield greater results. He will make a larger contribution through causing the local workers to become students of their own situations and evolve their own plans, than he will to suggest them outright. Yet if he shall make the largest use of each opportunity he must be ever ready to suggest just the remedy for the needy situation.

4. He must not lightly regard his many opportunities to address men publicly, but should give large amounts of time and prayer to the messages he shall bring even in chapel addresses to the colleges. Even as one successful secretary says: "He should go into every piece of work well prepared, looking upon it in no sense as a 'matter of course,' but in a very real sense one of the most valuable opportunities of a lifetime to render a real service to the Kingdom of God."

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5. It is not to be supposed that a traveling secretary can do his work without traveling. Yet there is a subtle temptation to make a letter replace a visit and a hurried stop between trains replace a longer visit. The field must not be subordinated to the office, but must be served through the office. Little can be said about what proportion of a secretary's time should be spent in visitation to reach the maximum usefulness, but it is safe to say that as little as will suffice to handle the routine office and correspondence work should be spent in the office. If contact with the men is the most effective feature of the work, then the secretary must absolutely spend all possible time in this way.

6. Secretaries ought to develop a high appreciation of the letter as a contact privilege. The form letter has its place, but it will never be a large one. The typewritten letter in most cases lacks the closeness and intimacy which the secretary really feels and would like to express to his friend. The personal, handwritten letter, this written in a hearty, free, confidential manner, cannot be overvalued as a means of getting close to the hearts of untold numbers of needy and troubled students in our field. Such letters must not seem professional, but frank, open communications, in which a little of the personality of the secretary flows through to the student who receives it. Surely the secretary is not making the largest possible use of his position until he employs this most personal and powerful means.

7. When the immense service rendered a man through securing his attendance at a conference is recalled, it may well be greatly emphasized. It is a problem to know just how great emphasis is compatible with the largest usefulness. There is question as to whether the State convention, the officers' conference, and the summer conference do not overlap somewhat, but as long as all are rendering untold service there is no pressing difficulty. The issue of the largest possible use, however, would ask some final adjustment, consistent with obtaining the maximum usefulness for the minimum outlay of time and effort. As to those other conferences, such as Bible, mission, deputation, life-work, it is safe to suggest a warning that the time be not too much crowded with them. The needs of the work must be the criterion upon which the matter is based. The most serviceable arrangement should be sought. It would be wise for the secretary to

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outline through a series of years such conferences as his field is apt to demand.

V. SUPERGUIDANCE

When a secretary has laid his plans, perfected his organizations, set up his ideals and is working out his program through the year, he has built up and is proceeding on the boldest of assumptions and with the blindest of egotism if he fails to allow God to be the Supreme Guide and Dictator of his wide purposes and complex activities. The principle that God has a will for every human life was never truer than for the secretary. God has a plan for the secretary, for the field and for the relation between the two. And, just as a life's greatest usefulness depends on its discovering and doing that which the will of God would urge, so the largest possible use of any college year will depend upon the pursuit of the plan God would suggest for the ultimate winning of the field to His Kingdom. Therefore, above all else, the secretary must build his plans and carry through his program in harmony with God and under His leadership. He must feel that the letter he writes has God's seal upon it: that the plan he proposes has God's endorsement. When he enters an institution for a visit all unaware what crises may come or what needs arise, finally, after all, he must earnestly seek God's guidance and yield himself absolutely to His suggestive power, if he shall make absolutely the most of the tremendous opportunities before him. After he has done this for a while he will not ask God for endorsement of what he has done, but for supreme guidance that he may be absolutely at one with God, acting as His agent, in the solution of the great problems of a great student field. That is superguidance; and until the secretary is ruled by it he is far from realizing the most possible from the great opportunities of each year. Secretaries should pray unceasingly that they might make a Christ-like use of the God-given opportunities presented each year in the lives of needy college men.

The Inter-Relation of Secretaries

Charles W. Bishop

Secretary Student Department, International Committee

The secretarial force of the North American Student Movement has now grown to such a number and is engaged in the carrying out of such variety of duties as to call for a discussion of the relations the secretaries bear to each other. The characteristic spirit that has dominated relations of secretaries in the past has been one of comradeship, cooperation, and team work in promoting the movement that all have deeply at heart. This spirit is the one in which college men have learned to do things, and it is natural that it should be carried into the work of a body of college men, the majority of whom are fresh from undergraduate life. The spirit and democracy that is essential among the men in an individual Association should be the dominant spirit among the employed officers. Such a spirit needs few if any statements of rights and relationships, and what few are required are for efficiency in cooperation and not for the establishment of authority. I think it should with gratitude and humility be said that this movement is unique among religious and social organizations in accomplishing a maximum of work and rendering a maximum of service on a minimum of stated relationships and almost an absence of stated authority.

But there are certain things about the relations that the employed secretaries of this movement bear to each other that it is profitable for us to understand, and some of these it is the purpose of this paper to outline and present for your discussion.

First, we should understand the official basis on which our relations to each other rest. The very simple constitution that provides the skeleton for the body of our movement is not like that of any great commercial organization or religious body. There is no central management with a graded scale of major and minor officials all deriving their authority from one executive head as in

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the former, nor any recognized grades of office and authority as is commonly the case in the latter. The various branches of the organization of the movement exist in a relation of fraternal co-operation, of advisory authority, and mutually recognized spheres of activity. The only distinction in secretarial office is that of scope of responsibility. There is no more rank among the positions that the men hold than there is in the positions on a football team. Each man is put in the lineup where he can best play the game, and all are alike members of the team.

The only statement of rights and relations it has been necessary to make in the Young Men's Christian Association is that contained in the "Grand Rapids Resolutions" unanimously adopted by the International Convention in 1899, and reaffirmed without change in 1901. These resolutions were again confirmed with some changes by the report of the Committee of Twenty-one at the Buffalo Convention in 1904. We shall have occasion to quote from this report in explanation of some of the subsequent points of this paper.

There are three varieties of secretarial office in the movement, general or local secretaries, state or provincial secretaries, and international secretaries. The official relation of each is determined by the board or committee under whose direction he serves. These boards and committees are the constitutional background of our movement. As in the general Association brotherhood, the local Association of the Student Movement is the independent unit and final authority; and general secretaries are appointed by them with full responsibility for the work of the Association in their institutions. State committees assume the very essential work of promotion and supervision within their states, and the secretaries who work under their direction cooperate with the local secretaries in an advisory capacity, supervise the work in Associations without salaried officers, and conduct the conferences and institutes that are needed for the training and inspiration of the leaders. The International Committee assumes the responsibility of the more general supervision of the entire movement. Its secretaries cooperate in the work of general field supervision, of standardizing the activities and unifying the spirit of the movement, of providing experts for the study and promotion of special features of the work, and of conducting the various

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summer conferences. Thus the varieties of office are occasioned by the type and scope of the service that each man can render to the cause, and it is the very variety that makes possible a team work that is invincible.

The first particular relation that we shall discuss is that of the local to the State secretary. When the latter comes to visit an institution he does so entirely in an advisory capacity. His work there is done through the courtesy of the local board except in matters of discipline and reorganization, and with the consent and cooperation of the general secretary. Any board of directors could, if it were so disposed, request the discontinuance of the visits of any supervisory secretary. Such a case is of course absurd to contemplate in the light of the complete harmony in the movement, but it is stated to make clear the letter of the relationship. But while advisory his relation is none the less essential. The contact with other Associations through conferences and visiting delegations and other benefits of which the state secretary is the medium, are indispensable to local leaders. The contact with and cooperation of a man who is in touch with the inspiring of sources of the movement is one of the general secretary's ways of renewing his life and keeping his vision broad.

There are two chief principles that underlie the relation of the local to the state or other supervisory secretaries. The first is the principle of courtesy. Each secretary should remember that in an organization where no spheres of authority are established it is incumbent on the one to extend to the other the courtesy of facilitating his work in every possible way. It would be embarrassing, to say nothing of the handicap on efficiency, if a general secretary should fail to offer certain assistance on the visit of a State secretary. It would be equally embarrassing if the latter should come with any assumed authority to direct the movements of the former. This extending of mutual courtesy is happily the spontaneous practice in our movement and it is well that we should understand what a fundamental and essential place it has in its continued success.

The second principle is that of cooperation. This is but the positive standpoint of the former. It has become almost an instinctive principle in our work that no man can do his own job alone. Every accomplishment worth referring to is the result of

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team work, so the general secretary learns to use the state man for all that he can get out of him, in meetings and committees, in training leaders, in personal work with special men, and in interviews with faculty or laymen. He counsels with him regarding his policies and seeks his advice in his problems. The State secretary on the other hand needs the cooperation of the local secretary in all the work that he contemplates in that institution and counsels with groups of local men in many matters of State interest. We believe that in no other movement is the man who cannot work with other men more out of place. The chief point, then, in the relation of the general secretary to his state and other fellow secretaries is that he consider it his business and not his option to cooperate with them.

The relation of the local to the international secretary is in general the same as that just outlined. There are differences in detail, but these arise only from the scope and variety of his supervisory work. His relation also is such as to call for the courtesy of local secretaries in order to give him ample opportunity for his work. Though representing the central supervisory agency, he comes with no more assumption of authority than the State secretary. His relation is advisory and his only claim on the time and consideration of the local men is that of the service he can render. General secretaries are in the habit at times of introducing a supervisory secretary on his visit "our boss." As a fraternal pleasantry between cordial friends, this title does no harm; but if used with any degree of seriousness it may occasion a misunderstanding among uninitiated college men as to the true relation of the visiting secretary. It is true that the supervisory agencies aim at the promotion of business thoroughness and efficiency throughout the movement, but they do not reckon upon accomplishing it by the appointing of bosses. The Movement should show the result of a well-managed concern but it is to be obtained by the management of cooperation and not by the management of authority. The degree to which this has been obtained is unique in the history of growing concerns, whether industrial, commercial or religious, and is a significant sign of the times. It is one of the apologetics of Christianity that men should be constrained to exclaim "How these Christians love

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one another," but this apologetic is of greatest value when demonstrated in the workings of a great and efficient organization.

There is a further relationship which the local secretary bears to certain international secretaries in view of the special department in which they have become expert. The International Committee aims at putting experts in the field for research in and promotion of such lines as Bible study, preparatory, alumni, and evangelistic work. These experts are dependent on the local men for much help, and in turn can render much assistance in the promotion of special work. In this connection the relation of the secretaries of the Student Volunteer Movement should be referred to. While they are not under the direction of the International Committee, their movement is so interwoven that they bear the same practical relation to local secretaries as if they were special secretaries, experts in mission study and missionary recruiting work.

In considering his relation to state and international secretaries, the local secretary will be led to ask what is the respective relation of each of these supervisory agencies; that is, to which should he apply for assistance, or has either any priority in the field over the other. In answer it can be said that there is no difference of priority in the relation of these secretaries other than that which is incidental to the nature and scope of the assistance that each can render, and the practical cooperation of the two is such that in asking the assistance of the one the local secretary gets to a larger extent the benefit from both. In so far as there is any constitutional right in the matter it is stated in the Report of the Twenty-one at the Buffalo Convention as follows:

"The local Association as the independent unit has the right to apply for aid to either supervising agency and it is the right of each agency of supervision to respond directly to the call of the local Association. It is desirable that the local Association should employ the State Committee to the largest practicable extent in close supervision of the work."

The relation that state and international student secretaries bear to each other is one that needs but brief mention as there are but a few here who are directly concerned in its discussion. The basis of it, however, is one that all should understand. As throughout the entire brotherhood, the essential features of it are

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courtesy and cooperation. In general, when operating in the territory of a state secretary the international secretaries work through and in cooperation with him as the state secretary works in the local Association by courtesy of the local board, so the international secretary, save in exceptional cases, works in a state by courtesy of the state committee. The constitutional rights involved in their relationships are but rarely referred because of the happy and perfect spirit of mutual recognition. When on the job, fellows give but little thought to the matter of right in the genuine good fellowship that exists, and the primary desire in the heart of every man is to see the work promoted by the best men and means available. For the rare occasions when the constitution has to be referred to, the rights and relations of the State and International Committees are defined in the Report of the Committee of Twenty-one at the Buffalo Convention in the following clause:

"It is therefore the duty of the agents of the International Committee when working in fields having State or Provincial organization to aid and strengthen these organizations. It is equally the duty of the agents of the State and Provincial organizations to support and aid the International Committee in its relations to the Association."

Another clause states that while the "local Association as the independent unit has the right to apply for aid to either supervising agency and while it is the right of each agency of supervision to respond directly to the calls of the local Association, yet the International Committee should, save in exceptional cases, respond to applications from the local Association in conference and cooperation with the State Committee."

In a review of some of the practical problems that arise in the working relation of secretaries, we believe that there are certain points in which an adjustment would operate to the greater thoroughness and permanence of the work. We would, therefore, offer the following suggestions bearing on these points:

First, that the schedules of visiting secretaries be prepared by a cooperative effort on the part of all agencies concerned and that these schedules be prepared far enough in advance to insure the maximum cooperation. To make this possible the local and

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state men should report their needs early to the international, Student Volunteer and special secretaries, and with this statement of needs he ought to send a calendar of the year's events.

Second, wherever possible the state secretary should accompany the visiting secretary. Whenever this is not possible, the visiting secretary should submit a comprehensive report to the state secretary of the work done, the policies inaugurated, and the needs discovered. We further recommend similar reports from the Student Volunteer Movement and special secretaries to the international secretary in whose field they have been working.

Third, that a plan of state and international cooperation, such as has been adopted in certain states, be adopted, of drawing up in conference a long-term policy to be followed and work to be done, and then both the state and international secretary work to that plan.

Fourth, owing to the misunderstandings and inconveniences resulting from broken engagements, extreme care should be taken by all supervisory secretaries in making appointments, and when once appointments are made nothing but providential or unavoidable hindrances should keep them from filling such engagements. In no case should a secretary take the liberty of substituting another person for his appointment unless such substitution is perfectly satisfactory to all parties concerned.

Fifth, we believe that a greater efficiency would result from the work in a given field if the same special or Student Volunteer Movement secretary or secretaries are assigned as far as possible to the same territory from year to year; and also from the readiness of those secretaries to strengthen departments other than their own where necessary, and where it may save the visit of another supervisory secretary.

Finally, in view of the unique fact that the spirit of cooperation and thorough good fellowship has so far dominated the relation of our secretaries, it is important to ask, What are the motives that have produced this, and what means are within our reach to perpetuate these motives? It is obvious that this harmonious spirit is a part of the youthful vigor of our movement and that without cultivation it might wane as the movement advances to its more mature stages. So it is of importance that its secret should be discovered now and means be adopted to keep this

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spirit fresh and make it perpetual. We believe the secret lies in the dominant desire of the secretary to see the cause prosper and the consequent readiness to subordinate personal prominence and personal interest. If the time should come when secretaries should think more of getting and keeping a job than of promoting the Kingdom in their college, the spirit of good fellowship would wane, cooperation become less harmonious, and rules to govern their relation be more in demand. So we should jealously guard that deep spiritual life that is at the heart of the movement now. We should preserve that high standard of personal consecration that is the condition of leadership now. We should perpetuate that standard of obedience to the will of God and cooperation with the spirit of God which has been set by the founders of our movement! The secrets of this again are the habit of devotion and prayer in every secretary and in every gathering of the movement whether small or great. In short, the guarantee of the permanence of harmonious relationships is the faithful cultivation of the spiritual life of every secretary.

The Bible and Religious Education

Clayton S. Cooper

Secretary Student Department, International Committee

Religious education, like all Gaul, may be divided into three parts—clear ideas, spiritual culture, and practice. The Bible sustains a vital relationship with each division.

CLEAR IDEAS

John Locke said that the first step in education consisted in getting clear ideas about a subject. The Bible has been an indispensable adjunct to religious education in furnishing it with clarifying facts concerning God, man and the soul. It has given the clearest idea obtainable, outside of experience, of religion, which is the life of God in the soul of man. In religious education, a vivid mental conception of these facts and relationships is fundamental.

There has never been a period when the Bible presented to religious culture such definite contribution of coherent and intelligent ideas as it does today. The Bible was never so truly understood as at present. The teachings of Jesus Christ have never been applied to life as a form of religious education and practice as we are beginning to apply them in this twentieth century. The Bible is being discovered in its large meanings. The fundamental laws of righteousness are traced from Genesis to Revelation. People are securing perspective in religious teachings and are achieving the ability to place first things first in their use of the Christian Scriptures.

It is undoubtedly true that the Bible was read more generally by our forefathers—especially by those who lived at the time of the English Revision, 300 years ago—than it is read by people today. There are, however, reasons for this difference. Among others, we note the enormous progress in printing, which has pro-

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duced for modern readers a mass of literature in newspapers, magazines, and books quite unknown to people of former days. It is doubtless true that for any family having a Bible today, the same family possesses ten other books, in addition to current magazines and newspaper literature, for every single additional book the homes of our fatherland contained three centuries ago.

I venture to say, however, that the Bible did not afford, then, so clear a revelation of God's ideas as it affords to men and women today. It was read with the rigid literalness and lack of that sense of historical development and interpretation which deprived it of much of the inspiration, sanity, and charm associated with our modern Bible. The Old Testament and the New Testament were taken on equal terms of authority and enlightenment, with little concern for the order of progress in teaching from Moses to Jesus. The Pentateuch and the Sermon on the Mount were equally binding, while the age of Paul differed little in meaning or demand from the dark ages of Hebrew barbarism. While we may learn much from our Bible ancestors in their habit of applying the Bible to every phase of common life, we may be thankful that modern Bible study has given a new viewpoint, a fresh attitude, and a new interpretation to religious truth.

We have to turn to some of the annals of those former days to appreciate the change. King James, for example, under whose reign the English Bible was revised, was able to fill his letters and speeches with as many scriptural verses and allusions as any Puritan preacher. Yet he deduced from the instance of the Sadducees, who denied the existence of angels and spirits, that all who refused to accept the existence of witches, stood condemned by Scripture. It was King James, also, who by Bible warrant, had Bartholemew Legate burned at the stake in Smithfield, March 18, 1612, because Legate said he had not prayed to Christ for more than seven years.

Francis Bacon, whom Isaac Walton called "the great secretary of nature and all learning" and who in his great work on the "Advancement of Learning," quotes from fully one-half of the sixty-six books of the Bible, interpreted Zechariah 13: 7—"I will smite the shepherd, and the sheep shall be scattered"—as meaning the destruction of the English people in the year 1602; while Burton, one of the able writers of the early seventeenth century,

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in his "Anatomy of Melancholy," published in 1621, introduced Ezekiel and Moses among the Arab physicians of the Middle Ages, taking much space in his treatise to prove from Scripture that a sick man must employ prayer and physic together, not relying exclusively upon either one, adding the recommendation that "the devil is an expert physician."

To be sure we are only just beginning truly to interpret the Bible as a means of religious culture. We have great advances yet to make. Behold the difference in the attention given to Bible interpretation and the interpretation of civil or criminal law or of questions of international policy! Conferences of scholars and men interested in public welfare for the purpose of discovering the meaning of the Bible and for the propagation of its teachings are not yet common enough, though it is our belief that within the next twenty-five years the present gratifying Bible study interest will eventuate in quite as important and influential attention as is now evinced in industrial and economic subjects.

The need of such general study on the part of the American people is everywhere apparent. Even Christians, ministers and laymen alike, search the Scriptures for texts rather than truth, for promises rather than knowledge, for comfort in disaster rather than a clear and comprehensive idea of God's revelation which will *keep* the soul continually in the light. We may not go far to find men who still treat the Bible as an unworldly relic, a fetich, or sacred receptacle of visionary or blind mysticism, dulling the eyes of the mind. For example, I met a man not long ago who was popularly supposed to possess brains, who took an hour of my time to try to prove to me by the Old Testament, that the soul of his uncle, recently deceased, inhabited one of the fixed stars.

Yet, on the whole, the Bible is exerting an enlarging and more wholesome influence upon the education and religion of our times. It is being studied and explained with clearer judgment and with more direct relation to life as it actually exists. The Bible is taken less as specifically directing, and more as universally inspiring in the sphere of the ethical, the social, the political and the practical world's work. As George H. Gilbert said, we do not appeal to the Scriptures as much as our forefathers did, but we listen to them more; and we listen to the gospel more than to the

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law or the prophets. Hence our type of Christianity in 1911 is more humane and gentle, more sympathetic with all truth, more joyous, and more deeply stamped with Christ's law of service than was that of 1611.

Manifestly then the need today is for men like those in this secretarial body who will get clearer personal ideas about God and religion, not from a dogmatic creed, not from the Greek and Latin fathers of the early Church, not from a popular shallow interpretation, but *from the Bible itself*, intelligently and patiently comparing Scripture with Scripture. Such leadership is opportune and bound to win, especially if it is characterized by strict honesty, breadth of mind, sympathetic appreciation of historical situations, by the resolve not to talk beyond one's experience, and by the sensible adjustment of divine truth to the large-spirited, generous life of the twentieth century. We are not to break with authoritative or institutional forms, but to see the Christ clearly, to grasp fervently His teachings in their application to all kinds and conditions of men, and then to extend these convictions vigorously and daringly: with such a program, real progress will be made in conforming the kingdom of the world to the kingdom of our Lord and of His Christ.

SPIRITUAL CULTURE

It is not wholly, however, through a more perfectly interpreted Bible that the religious education of our times has profited. This has been a means only, toward individual religion. The Bible is constantly and increasingly influencing the imperishable life of the human spirit. Through regular Bible habits, contemplation, application of Bible truth in the fight for character, in hours of dark sorrow and misfortune, and in a hundred other ways known to the secret heart of man, the Christian Scriptures are becoming a tower of spiritual defense and a refuge in the time of storm.

Robert Louis Stevenson said, "It is to keep a man awake, to keep him alive to his own soul and its fixed design of righteousness, that the better part of moral and religious education is directed." The Psalmist was more than mystically right when he said, "Thy words have I hid in my heart, that I might not sin

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against thee." He took the divine word into his heart as a reminder of his inmost self, of his high destiny, and of his godlike spiritual relationships.

Men pursue broken purposes and half truths largely because they have not kept before them vividly enough the comprehensive aims of their life, which should be harmonious. The entire trend of modern affairs seems to militate against a man's getting free time for communion with his own soul. In college this is true as in the world outside. Professor Francis Peabody told the men at Harvard that a university man had to *fight* to keep his soul alive. The all-absorbing college affairs, the strain and crush in the realm of technical education, the frequent over-emphasis upon athletics, college journalism, and social events, the mad zeal for bread-and-butter education, all these engross so completely the attention that it is not unusual for a student to find that his college course has been a mad swirl of confused duties, with no time to really know himself, his chief aim, acceleration. Unless time and thought are given increasingly in our institutions of higher learning to the endeavor to keep men spiritually awake, college men, with all their splendid social and mechanical equipment, will lose their will and desire to face the higher considerations of the spirit—which considerations have always dominated free and lofty leadership.

Indeed it is this torpor of the spirit which is most to be feared in college for it is in itself temporal and eternal ruin—it needs no future judgment. If the hold upon the abiding realities is loosened, the student becomes easily a prey to his worst self. The man may be industrious and automatic, a hustler of many organized schemes, efficient even, but his soul is dead while he lives—no external education can save a man who has lost consciousness of himself, who has forgotten he has a soul. "What shall it profit a man if he gain the whole world and lose himself?"

This kind of religious education—spiritual culture—comes when a man is *alone* with his deepest loyalties; it comes to the thoughtful individual, not to the man who is always in the crowd. The best education is often that which one gives himself in some calm walk beneath the stars and quite disassociated with schools and men.

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It remains for every man to hear for himself the authoritative voice of his own personality. In the deepest meaning of spiritual experience every man, like our Saviour, must tread the wine press alone: yet not forsaken, for then there seems to appear new light from the unseen world—a vision splendid of Him Whom having not seen we love.

The weakness of many modern schemes of religious education lies in their tendency to produce a *type* of religionists, what the old Covenanters used to call “rank conformity”—every man like every other man—perfectly conventional and absolutely respectable, but stereotyped, a kind of wooden Indian religionist, safe but motionless. The man who has failed to think through his own spiritual life and experience is bound to lack in originality and in general point of view. If you know his friends and hear them talk, you will know exactly how the man will talk. He never gives you a surprise by a new vivid touch of creative individualism. He never leaves the impression of having seen any bold vision on a lonely mount. His sense of mission is not born of God, else it would be more irresistible; in the terms of the French Revolution, it would “know how to die.”

Arthur C. Benson, in an analysis of English schoolboys, has drawn the picture which should be carefully avoided in our attempts at Biblical or religious education. He says:

“I declare that it makes me very sad sometimes to see these well-groomed, well-mannered, rational, manly boys taking the same view of things, doing the same things, smiling politely at the eccentricity of anyone who finds matter for serious interest in books, in art, or music; all splendidly reticent about their inner thoughts, with a courteous respect for the formalities of religion and the formalities of work; perfectly correct, perfectly complacent, with no irregularities or angular preferences of their own; with no admiration for anything but athletic sports, and no contempt for anything but originality of ideas. They are so nice, so gentlemanly, so easy to get on with; and yet, in every region, they are so dull, so unimaginative, so narrow minded.”

As leaders of moral and religious training we need to guard sedulously against *overcontact*. The necessity of being alone, to think, to grow, to be conscious of the inner life, is desperate in

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our modern business and professional warfare. How rare is the man, comparatively, who seems capable of guiding his life "by the light in his own clear breast," as Milton would say. We take unheeding the ready-made principles of the majority, especially in religious matters, even when these principles discredit the authoritative and sensible voice of our own souls. We continually ask what other men think because we do not have force or patience to think for ourselves and with high and holy ambition follow our own gleam. "Do your thing and I shall know you," says Emerson. Not simply in being a well-brushed, docile, regulation church-going citizen is the aim of religious education fulfilled; but also in being a man of spiritual vision, in disregarding at times the shallow prattle and babble about him, going straight through the line to his own thing—uttering the voice of God in his own language, in his own way, with his own "fixed design of righteousness." To raise up in our colleges this sort of leadership by being such leaders *ourselves*—living commentaries on our printed Bibles and religious-educational theories—this is worthy objective. We may not always tally in every respect with the orthodoxy of the hour—when did thoughtful, forceful men ever do this? Indeed, we may freely and broadly admit any man's right to his own truth interpreted in his own way with God and the Bible as his guide. But we shall know down in our souls, that, before heaven, for ourselves *we are also right*; and in the spiritual grasp of this individual consciousness, shall we be great and free and permanently useful.

Marcus Aurelius, in one of his highest passages, gave a testing-stone for spiritual culture:

"Perceive at last that thou hast in thee something better and more divine than the things which cause the various effects, and, as it were, pull thee by the strings. What is that now in thy mind? Is it fear, or suspicion, or desire, or anything of that kind?"

To assist us to find what is truly in our mind—our own inalienable self, our voice of God, then to help us give it utterance intelligibly, faithfully, fearing nothing so much as dishonesty—this is a supreme result of the Bible's influence in religious education.

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PRACTICE

But the chief meeting between the Bible and religious training should be in practice. The conflicts of the soul are not in private only, neither are they merely intellectual; they occur on the battleground of the real world's life. Religious education may be thought of in two sections, the discovery by the mind and heart of the higher truth about God and man, and the placing of this truth against real life. It is the difference between holding a conference and conducting a campaign, between seeing Mt. Blanc and climbing it. A sincere man said to me recently: "I am getting tired of conferences. I have about decided to stop hearing further about my duty until I have done something more tangible along the lines I already know." Practice is a far more intricate and desperate business than the hardest theorizing. Life was not meant to be a holiday. It is filled with hard difficult work and circumstances requiring all our hidden resources, but behind it all are the wonderful compensating experiences for the man of fortitude and stamina who is determined to see the "light shine through his cypress trees." It is invigorating to confront our moral and educational policies by the question which Kipling directs to the much-talking Tomlinson, who represents the modern man who does not live in himself but only in a second-hand way through books or theories. When Tomlinson was asked in heaven by St. Peter concerning his good deeds, you remember, Kipling says he "grew white as a rain-washed bone" and could only refer to what Mr. Pater might call his "sensations and ideas."

"This I have read in a book," he said, "and that was told to me. And this I have thought that another man thought of a Prince in Muscovy"—

The good souls flocked like homing doves, and bade him clear the path,
And Peter twirled the jangling keys in weariness and wrath.

"Ye have read, ye have heard, ye have thought," he said, "and the tale is yet to run;

By the worth of the body that once ye had, give answer—*What ha' ye done?*"

This question takes us with our Bible and religious culture out of the sphere of theory into the grim realm of practice. We are bound to be practical and ask, What are we doing about it? Is

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there anything we can really do to bring this newly discovered Bible through the medium of fresh religious experience to everyday life, moving on thereby from being interpreters of religion to being the practical leaders of men?

There are at least four things that call for immediate accomplishment in this connection.

THE BIBLE AND THE AMERICAN HOME

First, there is desperate need for men to lead in a crusade to bring the Bible and religious education into the American home—that home which is being despoiled by materialistic tendencies from without and weakened by the decadence of family religion from within. Mrs. Cornelia A. P. Comers' recent indictment of youth and American religious culture in the home is not wholly overdrawn. She addresses thus our American youth:

"In the wrack of the beliefs, your parents managed to retain their own ingrained principles of conduct. But not knowing what to teach you, they taught you nothing wholeheartedly. Thus you have the distinction of growing up with a spiritual training less in quantity and more diluted in quality than any Christian generation for 1900 years."

Now, however, that these religious transition days of which Mrs. Comer speaks are seemingly passing, now when the "religious stress and storm" have made way for days of constructive belief and new experience, it is for broad-minded, thoughtful Christians in the American home to teach the meaning of the old gospel in its twentieth century expression. Parents should be interested to meet with Sunday-school teachers in classes for teacher training. We can assist in reviving that fine and beautiful art of Bible story telling. We can establish regular times for memorizing the matchless poetry and idealism of the Bible, which will return in later memory with a new meaning as children, grown to manhood and womanhood, come to need it. Indeed, if young people do not memorize the Bible in youth and in the home, they never do, for there is no time for memory work in the Sunday-school, and the day school omits altogether Bible and religious education. It can also be revealed to fathers and

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mothers in special conferences for Bible study and religious education, how they themselves may discover the Bible by means of modern attractive Bible studies. Indications of new interest in adult Bible study are increasingly apparent. We can help to usher in the day when the modern business-man father will not merely take out his religion in the name of his wife, but will be a member of a new laymen's teaching ministry.

THE BIBLE AND EDUCATION IN THE PUBLIC SCHOOL

We can renew the efforts, heretofore spasmodic, to take the Bible to the public schools. Who can more actively lead in such a movement than the men who have seen the sweep and power of voluntary Bible study, regardless of creed or race, among college men?

At the really wonderful and impressive tercentenary celebration of the King James Version of the English Bible held in Carnegie Hall, New York, on the evening of the 25th of last April, there was no greater enthusiasm, if one could judge by the applause, in the entire evening, than when Professor Phelps of Yale spoke as follows:

"I am of the opinion that every class in every common school should begin the day by reading a chapter of the Bible. Everything in our civilization is founded on the Bible and to say it is sectarian is to talk the most foolish nonsense. . . . No one should be admitted to the universities of our country without being able to pass an examination on the Old Testament stories."

College men and college graduates are needed to inaugurate and conduct sane and impartial agitation along this line. In India, students and educators have learned the value of public discussions; by lecture, by writing, by conference, and then also by frank speech, at times almost too frank speech, they secure their ends. Public opinion must be aroused on this question in America. Nothing but the tide of popular and democratic feeling will change the conservatism, often the arbitrariness of school officials who in many cases are afraid of the mere shadow of offense to different sects in their constituency. But members of school boards even are beginning to be impressed with the Bible

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movement in the colleges. Several of us who are interested in this question have been invited to visit next year a dozen or more of the great city common schools of our land to tell the boys of college Bible interests. If I mistake not, by carrying the Bible to the common education of our American youth, by giving it a place in the body of general knowledge so that *all* education shall be religious education in the largest sense, we are on the road to solving the practical problems of religious culture.

BIBLE STUDY FOR THE CHURCH

We must assist in taking the Bible to the church and the modern Sunday-school. There is a widespread and growing sense of need on the part of ministers and church Bible teachers: first, for the clear presentation of the principles upon which Bible study should be conducted in our time; and second, for courses of study and methods that fit these principles. From quite a wide observation of church and Sunday-school work both at home and abroad, I am led to believe that too often in churches the Bible is used as a book to select texts from rather than a book containing the comprehensive truth of divine revelation and the vitalizing principles of Christian education. Many pastors fail to discover the Bible for their own soul's good.

The average layman on the other hand, even the layman Sunday-school teacher, is sadly handicapped as a Bible propagandist, both by his ignorance of the subject and also by his lack of any systematic plan for the promotion of Bible study among his students. If you want to see a business-man church member turn white and look as though he wanted "to take to the tall timber," ask him suddenly to teach a Bible class of young men. I once asked a church trustee to substitute for a Bible teacher who was absent one Sunday. The man looked almost sick with fright. He didn't come to church again in three weeks and then he sat by the door so that he could see me first and manage easily his escape if I again approached him on this subject.

This state of affairs ought not to exist. While of course no Bible teacher should systematically face his class without thorough preparation, a Christian man of average intelligence who has reached mature years should know his Bible well enough not to

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be confounded if brought unexpectedly face to face with the Sunday-school lesson. Not being prepared to teach the Bible means that he is not prepared to help men, in either thought or experience, in the most vital and far-reaching matters conceivable.

What definite things can be suggested toward the betterment of present conditions? Practical and interesting courses of studies may be presented to church laymen. The present student courses by Professor Bosworth and others in the hands of pastors have revolutionized Bible interest in scores of churches. The courses of Bible study by Prof. Jeremiah W. Jenks on the social and political teaching of Jesus, and practical treatment of a pressing theme like Henry Wright's "Will of God," have marked an epoch in the progress of modern Bible study, especially in its appeal to non-Christian men. These studies have already been translated into other languages and wherever they have gone, under proper leadership, they have been the means of creating interest among a coterie of persons heretofore utterly oblivious to Bible study. Bible studies that begin with human interest and that attach the subject-matter of the Christian Scriptures to modern questions and fascinating life problems, assist much in revealing the Bible to churchmen, as an interesting book.

Last year approximately one half million young men were enrolled in large organized Bible classes for men in the church. But you say, How many of these men were really studying the Bible? A very small percentage doubtless. Students who have been interested in systematic study in colleges should know how to bring real Bible culture into such organized classes. In certain cases, the past year, I have known young men in these large classes successfully interested in Bible study through a supper held in the church parish house on a week day evening. After supper a half hour or more was spent in small groups, discussing the relation of the Bible theme presented on Sunday, to such problems as Charities Questions, Rural Problems, Boys' Clubs, Sanitation, Immigration, Wealth, Temperance Questions, Church Attendance, and the like. Would it not be possible for men who have been trained to lead groups in college to choose in their home church eight or ten of the most able laymen, form them into a training class, meet them once a week and send them forth to inaugurate and conduct groups of men in the church and the

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congregation? Henry B. Wright of Yale, who spends his summer vacation in a small town in Massachusetts, has been able during the summer to practically enlist the entire community in Bible study through a similar method. He gave to the people what is more important than facts, namely, a new point of view. During the past year also in college towns, a cooperating committee has been formed in a number of cases, consisting of pastors, Sunday-school superintendents, the general secretary of the College Young Men's Christian Association, a faculty man, and one or two prominent laymen, the business of which committee has been to unify the Bible and religious activities of the college and the churches. There was found to exist a lamentable lack of knowledge on the part of each section as to what the other section was doing in Bible teaching. There was much duplication discovered, and a dire lack of system and intelligent statesmanship in conducting the Bible work of the community.

Another plan finding favor in a number of places has been that of forming an Association Bible department in the church for students who attend the church classes. This Association department is practically a section of the Bible study department of the College Christian Association, only the classes are held in the church instead of upon the campus. The use of methods, outlines, and the general superintendence of these classes by the college Bible leadership vastly increases the probability of interesting students in the church while they are in college, and gives, also, an idea of the need of church leadership in religious education for days after graduation.

Why should we not hold Bible institutes in the local church or for a group of churches in our large cities, much as we hold Bible institutes for students and faculty men in the academic communities? The immediate opportunities which will be opened to all of us next year in this line are many and varied. Again the humbling question to Tomlinson comes to us, "What ha' ye done?"

BIBLE STUDY AND RELIGIOUS EDUCATION IN COLLEGES

Finally, what practical measures for religious training still lie inherent in our college Bible study? To be sure we have reason to note here certain satisfactory progress, especially as we con-

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sider that the present interest in voluntary Biblical education in the colleges is largely the growth of the last decade. Last college year, one in seven of the college men of North America were meeting in weekly Bible classes. Furthermore, in part through the influence of this North American Bible movement, similar Bible study has been inaugurated in seventeen other student nations, and last year over 80,000 collegians, including the Bible students of America, were enlisted in Bible classes. Indeed the extension of this work to other lands is just commencing. Ross Hadley, formerly one of the International Student Bible secretaries, whom this movement sent out last year to become the International Bible secretary of India, writes with enthusiasm of Bible study possibilities among India's millions. The next ten years should see at least ten countries thus supplied with national Bible experts.

The engagement also of an average of 5000 Greek letter fraternity men each year in discussional groups, the securing of 9000 students for habits of daily Bible study, the holding of from thirty to fifty Bible institutes each season, the securing of not less than 6000 non-Christian men for Bible study and 800 faculty men for cooperation, the promotion of sales of upwards of 40,000 volumes of Bible study books for students annually, and an average of at least 1000 men led into the Christian life through Bible study each season—these facts are all indicative of advance.

Such things, however, should not elate us but should fill us with hope and ambition for the future, for although we may be inclined to think that the college community is somewhat ahead of other communities in the conception of the principles of Biblical interpretation or in the formation of individual Bible study habits, and in the practical attachment of the Bible to life, yet those of us who have given close attention to our student Bible work know that we have by no means "attained"; in fact, we are most often impressed by the limitations of our work and by its inadequacy. The service before us in this department is both vast and fascinating. In addition to the regular needs of Bible study organization and the increasingly thorough training of student Bible leaders and teachers, consideration to which will be given later in this conference, I would draw attention to the following large and imperative demands:

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1. *A Statesmanlike Leader of Bible Interests in Every Institution*

The entire college is accessible as never before but it is not accessible without a leader who possesses both vision and courage. This student Bible movement is always looking for a man, one who can sound forth a real Marseillaise of "Let us march." Bible study history in our colleges is written in terms of big men, many of whom are at work today.

"I do not remember much he said," a Michigan man once remarked to me, concerning a man who had worked night and day at that institution to establish Bible study, "but I remember him." The first and vital and fundamental reason for success in Bible education is a *man who sees and who can verify his vision.*

2. *Faculty Men as Bible Promoters*

The 25,000 faculty men in the institutions of higher learning of the United States and Canada should be speedily enlisted for personal Bible study and for assistance in training Bible teachers and leading Bible classes.

At a session of a Bible institute last spring at Cornell a professor stated that in his judgment the Bible movement in colleges should *begin* with the faculty. It is significant that at this institution we hear of plans to secure a Bible class of college professors who will make request to one of their number to lead them the coming year in the use of the new studies on the "Making of a Nation." Here is a new campaign in motion. Every man in this group should have some part in it next year. We can never fully win any institution for religious education without winning the college faculty. We can take nothing for granted concerning faculty interest until we have really *secured* it in active measures. To win one leading popular college professor or college president for Bible study is to influence often an entire generation of college students. The value of college prestige exerted by a popular faculty man is indescribably great. It is the power of personality which is always so much more influential than the power of method.

Not long ago I attended a dinner of fraternity men at the University of Minnesota. A man beside me was expatiating on the

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dwindling influence of college teachers over their students. While he was speaking, ex-President Northup—"Prexy Northup"—came in. Every man was standing in an instant and the cheers and applause were fairly overwhelming. When the men were seated a toast was proposed to the beloved president. The man who proposed it used the words of that beautiful little poem composed by a Minnesota man entitled "When Prexy Prays."

When Prexy prays our heads all bow,
A sense of peace smooths every brow.
No fears annoy, no whispers raise
At chapel time when Prexy prays.

What might it not mean for any university to have its Biblical education swept into the main current of college life by the active support of such popular and revered teachers! The enlistment of these men is a multiplying work which has been too long neglected. It should take a large place in our future plans.

3. *Bible Study and the World's Education*

To carry the Bible and the religious education attendant upon it to the world, is our privilege and task.

Some of our institutions are already leading the way in attaching their Bible groups to some form of service in the outside world. This opens an enormous field of possible activity both for usefulness to society and also for the maintaining of interest in Bible truth. Last year 150 Princeton men went out each week from their groups to some active service in connection with University Settlement Work in New York, rural Sunday-schools, or teaching English or Bible study to foreigners. One of these men said to me enthusiastically, "Why, we find that Jesus' principles really work." He was discovering Biblical education in the terms of serviceableness to the world.

But it is not enough for us to interest students in Biblical education for the outside world, only while these students are in college. The result of this college Bible movement should be a profound world-wide awakening in Biblical education through the influence of college graduates. Indeed *the next step* in the student Bible movement of North America, in my judgment, will be to carry the Bible as we know it in principle and practice in the

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colleges, to the church, to the state, to missions, and to the business and professional world beyond college walls. Who can do this better than college and university men who have been trained in thinking, in teaching, in organizing Biblical study and religious education? Each year there are being trained 3000 college students to lead Bible classes and to conduct Bible departments in our seats of higher learning. What for? For college life simply? No! For life also!—for the field of the world, for the equipment of laymen in a new teaching ministry.

Modern evangelism waits upon this ministry of constructive character building and is quite inadequate without it. Social service is aimless and hollow when deprived of personal religion and a growing conviction about God and spiritual responsibility that Bible culture affords. Missionary propaganda, even now, is in danger of becoming merely a big philanthropic trust without spiritual vitalization enough to make it a living power.

The time is opportune for taking the Bible to the world. The aroused moral and ethical conscience of the American people has opened the way for the Christian Scriptures. There is a new tendency, a new quest, and a new thirst after God on the part of the average man.

“Lo, thy sons whom thou sendest away. They come gathered from the west unto the east by the word of the Holy One, rejoicing in the remembrance of God.”

The question is a personal one as well as an institutional one for every man. What part am *I* to take in this presentation of Biblical Christianity to the mind and to the soul of the world?

The Leadership of Bible Study Groups

Harrison S. Elliott

Secretary Student Department, International Committee

It is an axiom in our student Bible study work that the leader is the key to the situation. In the consideration of Bible study groups and their leaders four topics demand our attention:

1. The general problems of the individual college.
2. The type of Bible study classes and Bible study leadership best suited to solve these problems.
3. The secrets of successful college Bible study leadership.
4. The relation of the training of student leaders to the problem of religious education in the church.

1. THE GENERAL PROBLEMS IN THE INDIVIDUAL COLLEGE

There are really two: one of ignorance and the other of inaction. There is (a) a seemingly inexcusable lack of clear conception or conviction on the part of non-Christian and often of Christian men of what the Bible really teaches in regard to religion; (b) a refusal on the part of non-Christian and Christian men to act on the knowledge they have: the non-Christian men in accepting Christ and the Christian in following the Master's program for individual development and self-denying service.

Ignorance bulks larger than we often realize. Many a college man is having difficulties with religion or has even decided against it because he cannot reconcile his university ideas of science and other matters with his grammar school conceptions of religion. This is not said in ridicule of his childish notions of religion; it simply means that he has not grown in religious knowledge and concept as his mind has expanded along other lines. In a conference with faculty men at the University of Missouri not long since, one of the professors of large influence for righteousness

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among the young men of the university gave it as his deliberate conviction that not more than ten per cent of the men who came to that university as freshmen had any clear idea of what Jesus Christ taught or of the demands the Master makes upon the life of a man. Other men are turning away from certain exaggerated or distorted forms of religion. Many a college man has been turned from the opposition of ignorance to acceptance through clear knowledge.

This ignorance accounts also for part of the lack of efficiency and the stunted growth of many a professing Christian.

The other problem, that of inaction, is closely related. It is the chasm between the ideal and the actual, between what we know we ought to be and do and what we actually are and accomplish. We need to keep the problems clearly before us in deciding.

2. WHAT IS THE BEST TYPE OF BIBLE STUDY CLASSES AND BIBLE STUDY LEADERSHIP?

This is a question which cannot be decided dogmatically nor can unalterable rules be laid down. A careful study of the concrete manifestations of the above essential problems in each local situation is essential and the Bible study must then be of a type and so planned that it will accomplish its part in relation to the whole Association work in the college community. There are in my mind institutions which illustrate several different wise variations from the general principles here to be laid down for the group; and the question of faculty or student leadership depends on the individual man and local situation.

In general these problems of ignorance and inaction will not be solved through sermons alone, nor exclusively by the large lecture class, which at its best can be only an expository sermon on a certain portion of Biblical truth. The large lecture class has its place. But we are dealing with college men who are becoming increasingly accustomed to reach personal conclusions on scientific and other problems. We are seeking, not so much to impart a verbal knowledge of the Bible as to bring non-Christian men to a clear understanding of what the Bible teaches in regard to religion, and to lead Christian men to a larger appropriation of the Christian life through a clearer understanding of it; we

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are seeking to have men make the Bible a part of their experience; and for this the earnest and frank discussion of the small group has been most successful. If Princeton has found the preceptorial system valuable, and if the German educationalists found the seminar necessary to supplement the lectures, surely the Association has had ground for feeling that the group plan is pedagogically and practically sound.

For conserving this same frank discussion the leader must be a man in close enough relationship to the students, must have sufficient sympathy with their problems and a large enough efficiency so that these ends will be reached. There are such professors in every school. The difficulty arises that we feel a professor's time is so valuable that we must give him a good-sized lecture class, and he is thus hindered from the largest personal influence. There is also great danger of a faculty-led class, especially when the members of the class are freshmen or sophomores, feeling the professor has thought his way through more carefully and has had the larger experience, and they have no right to question his conclusions. The small discussional group where the leader is one of the men leads in general to a more frank discussion. Further the limited number of professors available can be used to better advantage in other ways. It would seem, therefore, that our general principle should be to make use of faculty men for the more advanced groups, for those dealing with peculiarly difficult religious problems, at times for inaugurating Bible study among certain classes, as fraternity men, and as trainers of leaders and as expert advisors of the Bible study groups; and to use students to lead groups of freshmen and sophomores and even the more advanced groups where necessary.

3. SECRETS OF SUCCESSFUL LEADERSHIP OF GROUPS

Some are saying, The paper sounds plausible theoretically thus far; but experience shows student leadership does not make good and faculty leadership often fails. Therefore we have been compelled to put our men in large classes under a few tried professors. If we cannot find seniors and juniors who can lead groups of under classmen it sounds like writing failure on our

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whole plan of volunteer workers in Sunday-school and Bible study work. A diagnosis of these failures would seem to show that they arise from certain preventable causes.

What are the secrets of successful Bible study leadership?

a. *Careful Selection of Leaders.* Here, as in the choice of committeemen, we must depend upon this year's group leaders to suggest possibilities for next year's leadership. Great care needs to be taken in the selection of faculty men as well as students. Too often the officers of the Association take the students who offer themselves or are most willing to serve rather than carefully deciding upon the men who ought to be used, and putting leadership convincingly and personally before them.

b. *Adequate Personal Preparation.* Upon the general secretaries and normal group leaders as well as the Bible study chairmen rests large responsibility in bringing the leaders to such a realization of the importance of the work they are privileged to do that they will be willing to make the personal sacrifice of time involved in making an adequate personal preparation during the summer and week by week.

c. *Careful Plans for the Class Hour.* There is danger of the leader's preparation being good but too general. It is wise for him to work out the plan of his actual conduct of the group period down to details. Especially is this necessary in the wording of the topics to be offered for discussion, and the main points to be emphasized.

d. *A Wide-Awake Class Hour.* To this end the following are oft-repeated, but still very pertinent suggestions.

(1) Begin and close promptly.

(2) Have variety in the conduct of the hour. The same plan every week will kill interest.

(3) Be sure there is discussion. This means the leader withholds expressions of opinion and acts more as the presiding officer than as a dogmatic teacher, and sums up the essence of the discussion. Sometimes heroic efforts are needed to get discussion started. Two or three men of the group may need to be asked quietly to be discussion provokers, or students may even be imported from another class for this purpose.

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(4) Have a few outstanding impressions of the discussion; that is, be sure that it gets somewhere, and that the members of the group leave with dominant ideas.

e. *Personal Friendships with the Men.* Many a group has stayed by a leader who cared, even when he was not a great teacher, and their lives have been transformed by their personal friendship with him.

f. *An Adequate Training and Coaching of Leaders.* Mr. Cooper has well said that this coaching system should apply as well to faculty as student leaders, and such a coaching system simply must be insisted upon in connection with student leadership.

WHAT IS A TEACHER TRAINING GROUP? It is a class of Bible study leaders under the direction of some more experienced and mature teacher, who has a knowledge both of the Bible and of general and religious pedagogy, held for the specific purpose of preparing these leaders both in the method and the material for Bible study leadership in the college.

WHO SHOULD BE THE LEADER OF SUCH A GROUP? He must be chosen with the greatest care. Not only is an adequate knowledge of the Bible and the course in hand and an ability to interest essential; he should also have some knowledge of the principles of Bible study teaching and be in touch with the plans of the Association and the type of Association Bible study. If he has the general qualifications it is possible to bring him in touch with the plans and work of the Association through cabinet meetings, personal conferences, and especially by seeking to have him attend the summer conference.

HOW IS A TRAINING GROUP CONDUCTED? There are really three types of training groups: one for preliminary general preparation in the importance and in the principles of Bible study leadership; another for the coaching of the men week by week in preparation for the following group period; and the third, a combination of the first two.

The training group for preliminary preparation is usually held for some six sessions in the spring, after the leaders for the following year have been chosen. This group gives an opportunity to bring before the men the importance of the work they

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will be doing, to deal with the general principles of Bible study teaching and the more concrete methods of group leadership. It must not be a course alone in the general principles of pedagogy; but it must also deal practically and concretely with the local Bible study situation. The most excellent course of five lectures on general qualifications of a leader and principles of Bible teaching, given by Doctor Barbour at Estes Park and Lake Geneva this summer, would have been even more valuable had he taken two or three more sessions to thresh out with the men the more concrete problems and principles of the successful group. Such teacher training should have a place in every summer conference.

As to the text book to suggest for such a group, one is more at loss. Every Bible study committee man, solicitor and leader should be familiar with Mr. Cooper's book on "College Men and the Bible," in order to give him a vision of the sweep and importance of this Bible study movement and to bring to him technical information on the organization of Bible study. It is our apologetic of the Bible study work. But this book was not intended to deal with the problem of teacher training. We greatly need a book by a man of thorough knowledge of the best things in modern teacher training, and of religious pedagogy, but who will deal specifically with the college situation and the types of Bible study there used. Some steps have been taken toward securing such a book. For the present such texts as See's "The Teaching of Bible Classes" or the little Sunday-school Times' book, "The Training of the Teacher," both excellent for the purpose they had in view, or some other good text, may well be used. Let the trainer adapt the text to the group in hand, or, better still, make use of one of these for material and have the training group leader work out his own series.

The second type of teacher training group might perhaps better be called a coaching class. Whatever the exact order, this class should include three features:

First, a brief time for reporting difficulties or particular successes, and a discussion of these. All the men thus profit by the mistakes of each and by the suggestions of the coach.

Second, a brief time for any of the men to bring up particular intellectual or spiritual problems which have been beyond their

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ability to handle. These should be brought up in the class only when they are of a general nature and all the men need to profit by the experience of the one. The coach should be seen privately by the leader in more personal cases. Indeed, one of the most important duties of the coach is this consultation relationship with the groups. Usually the student leader can handle the problem in his group, after consultation with him. Sometimes, however, he may be called in to meet with a group having difficulties, sometimes the whole number of groups studying the particular course can meet together for a session or two on problems all have been facing; and again men can be invited to meet with the normal group.

And third, in the training group, there should be the consideration of the actual lesson including the material and method or lesson plan. This should not be through lectures alone, as very valuable contributions will always be received from discussion and the experiences of the individual leaders. Here the coach has the opportunity of giving his men the benefit of his larger background of knowledge and experience. While this coaching class must not take the place of the personal preparation, and while no man can slavishly follow the plan or material of the coach, still every man will have his own ideas greatly enriched, will be led to avoid mistakes and become increasingly efficient in scoring successes, and will go into his group with a grip on himself and the week's work which he could not have had without the coaching class and the discussions there.

The third type of training group is a combination of the two already mentioned, and is used where the spring normal class has not been held. In it both the principles of teaching Bible classes and the actual class material are considered. In this type of group prospective leaders can be enrolled, and thus be in preparation during the year in the method and material of the course they are to teach the following year. This gives them the benefit of the experience of the men now leading.

Emphasis must again be placed upon the importance of having a teacher training group. Indeed, experience shows that a large percentage of the failures in student leadership have occurred where the training system was not used. It is doubtful if there is a student situation where it cannot be carried out. If there are

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only two or three leaders, the training group can be made one of the Bible study groups, and enroll others in addition to the leaders. Further, the coaching classes make it possible to have the whole Bible study work fit in more thoroughly in the promotion of the general plans of the Association, as in the preparation for an evangelistic campaign, in fighting certain student evils, etc.

4. RELATION OF STUDENT TEACHER TRAINING TO RELIGIOUS EDUCATION.

We are dealing with a problem which is bigger than the four years of college life. Even if an entire faculty leadership were somewhat more desirable I would still almost feel like advocating the training and use of student leadership, in view of the need of preparing men for service in local communities and for future volunteer leadership in the Church. There is preparatory training necessary during college days for the Bible leaders for a branch of the alumni work which Mr. Cutts is promoting. There are hundreds of local communities where the young men are leaving the Sunday-school because of its uninteresting and inadequate character. Our college men ought to be able to inaugurate adult Bible departments of the Association type in many local Sunday-schools; and every leader who is trained and who leads a group during his college days it is a possibility for Bible study leadership after college days. With the grading and modernizing of the Sunday-school it is becoming the *department of religious education* for the Church, and there will be an increasingly large place for the volunteer service of college men.

The Organization of the Bible Study Department

Neil McMillan, Jr.

Secretary Student Department, International Committee

The committee in charge of the program for this summer school had in mind the presentation of the Bible work in three sections: (1) The Bible and Religious Education; (2) The Organization of the Bible Study Committee; (3) The Training of Leaders of Bible Groups. It is with the second of these that this paper has to do, and I have sought to outline the presentation in such a way as to facilitate discussion. My thanks are due the group of general secretaries in all sections of the country who in the busy days at the close of the college year took time to answer the various questions I sent to them.

I. It will clear our thinking somewhat if we can outline roughly *the functions of the Bible Study Committee*. They may be classified as follows:

1. To study the need of students and members of the faculty for Bible study and to plan adequately to meet these needs.
2. To bring the study of the Bible attractively to the attention of the entire college community, and to secure the consent of individuals to undertake seriously such study.
3. So to group the students and professors who enroll that they shall get the maximum returns for the investment of their time.
4. To find and train those who are to lead classes in this Bible work.
5. To insure the continued attention of students to the daily study of the Bible during the entire college year, thus providing the basis for the formation of a life habit of daily Bible study.

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6. To make certain that there is provided an outlet for altruistic effort and an opportunity for making fundamental life-decision on the part of those in Bible groups.

II. To fulfil adequately the functions just enumerated will require, in the modern university or large college community, a thorough internal organization of the Bible study committee. The key to this organization is the chairman of the committee or, as is the case in some of the larger Associations, the salaried secretary who has special responsibility for the Bible study work. He must be a man who in his own personal life is showing the results of continued devotional Bible study, a man of great faith and vision who has the ability to transmit his vision to others and enlist them in its realization. The number of these men is not great, but the largest success of the Bible work will depend upon the degree to which the leader of the Bible study committee measures up to this ideal. When once such a man has been secured it is highly important that his leadership be retained at least two years, during which time he may have the opportunity to develop a successor of the same type. Penn State College has adopted this plan with marked success.

The size of the committee will of course depend upon the institution; but Mr. Weist of Stanford University suggests a proportion, in accord with some of the best experience, of from one to one and one half men on the committee for each hundred men in the institution. The committee may be divided into two main subcommittees with a competent man in charge of each as subchairman. These subcommittees may be called the committee on enrolment and the committee on attendance, the former having to do with the student up to the time of his entrance into a group and the latter dealing with him for the balance of the year. The former may be enlarged for the initial campaign by promising men who may later develop into regular committee men; or as is the case in some institutions, one of the other Association committees may be drafted entire to assist in the enrolment campaign. The nucleus in both cases should, however, consist of men who can be depended upon to work throughout the entire year.

In the selection of the Bible study committee, the group leaders of last year should be asked in the spring for the names of men

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who by their work in the group have shown their interest in the Bible study work. Each of these men should be interviewed personally by the chairman and general secretary, the plans and problems of the work laid before him, and an invitation given to serve on the committee. When he consents to serve, he should be given something to do at once.

As soon as the majority of the committee have been chosen, a social gathering should be held to bring them all together and promote mutual friendship. This friendship is to be the basis for the team work that must characterize every successful effort of this kind. After a few brief talks by some of the older men, plans can be announced and a pamphlet bearing on the value of Bible study placed in the hands of each man with the understanding that he read it before the next meeting. Following this social gathering should come an organization session at which a secretary for the committee should be elected and the dates for future meetings definitely decided upon. A careful system of recording proceedings and policy should be adopted. The balance of the period should be given to a conference on the place of the Bible in student life. Two training sessions on the work of the committee should follow, each preceded by the study on the part of each man of one of the Bible study pamphlets. A final session in the spring ought to be devoted to a careful outlining of the policy of the department and the assignment of duties in carrying out this policy. In many institutions these last three meetings have been very effectively combined into a three-day Bible institute covering the whole round of Bible study activities and focusing the attention of the committeemen on the work in a way in which no series of weekly sessions could do. Before the men separate for the summer holidays, plans should be perfected for uniting the committee in prayer and thought during the vacation. This should include adequate representation at the summer conference, with reports by letter from the delegates to the rest of the committee; the adoption of a common course of Bible study to be pursued during the holidays; the preparation of a series of prayer topics to be used daily by each man; and the definite commitment of each to an early return in the fall for three days of quiet fellowship, planning, and prayer before the days of registration. There is no doubt that much that has been suggested up to

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this point will have to be used another year; but it is urged, on the part of both new secretaries and those who have served a year, that an extensive correspondence during these Lake Forest days should be carried on with the men who are to form your Bible study team next year.

III. Now let us turn to the problem of getting the Bible and its study before our constituency. It may be said that we are very much in the same situation as a manufacturer who has a product of very real value to place on the market, but who finds that somehow or other there is no demand for the article he is producing. He first makes sure that his article is one that satisfies those who do buy, then he organizes a selling force to place the merits of the article persuasively before the retailer, next he secures the use of the article by a few prominent people in each community, and lastly, calls in the advertising agencies not only to announce the introduction of the product but to keep it constantly before the public eye. I wonder if we are taking anything like the pains to get our article, which is of such inestimable value, before our constituency. What are some of the methods that we may legitimately use for stirring up a growing interest in Bible study?

Unquestionably the character of the work done in the Bible groups last year is going to tell largely in promotion of the study this year. This fact should be kept constantly before the leaders of this year's groups as an incentive to thorough work. The next step is to enlist leading men from the faculty and student body in a *genuine* interest in the Bible work. There is a good suggestion made by W. H. Tinker of Michigan in which he urges that we go to these men individually and calmly talk over the Bible work with them not trying to force them into the work but really seeking their counsel and cooperation. This cooperation may result in the leadership of a group, the organization of a fraternity or athletic Bible class, or in service on the regular Bible study committee. It will certainly result in a sense of confidence and mutual understanding on the part of both parties. It has repeatedly occurred that the adoption and publication of a statesman-like policy for the promotion of the Bible work have brought large results in dignifying the work in the eyes of the college

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community. Care should be taken to have this policy include every group of students in college but not in such a way as to give the impression that they were going to be "corralled" whether they wished to be or not. Needless to say it will be absolutely necessary to "deliver the goods" after such a policy has been published.

Let us now merely enumerate some of the methods of publicity in the use of the printed page. These have been gleaned from all sections of the country and will, with certain modifications, prove acceptable in practically any institution.

1. Announcements of work done in special folders and in the college and city press.

2. Special announcements in the college catalogue and the Association Handbook.

3. A prospectus of courses, etc., sent to all new students before arrival in the college town. This prospectus to be accompanied by a letter of greeting from some member of the Bible study committee.

4. Frequent articles and editorials in the college paper reporting news items about the local work and Bible study throughout the country.

5. To these may be added the use of bulletins sent to the class leaders as special items of interest for their groups, attractive posters and appreciative notices from the church pulpits.

One of the best pieces of advertising which I remember during my undergraduate days was an exhibit which our general secretary prepared to illustrate the scope of the university Bible study work. He had racks made, and on these, mounted cardboard sheets bearing the various Bible study texts, charts showing the statistics in the university for a number of years, statistics of the work in the United States and Canada, photographs of Bible groups, and letters from prominent professors and students regarding the Bible work. This exhibit he moved from hall to hall so that practically every man in the university had a chance to see it. A member of the Bible study committee was always present to make explanations and show the courses and not a few men, whom we had been unable to reach before, enrolled in the groups. Some leaders have found a Bible institute such as I

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have already described one of the best publicity mediums for the early days of the fall. It brings the claims of the Bible home to the various groups in college in a unique way and prepares the ground for the Bible study mass meeting or rally.

IV. We come now to the question of enrolment and this we may divide into two parts: (1) The mass meeting or rally; (2) the campaign of personal solicitation.

1. As far as one can tell from personal testimony, the Bible study rally has had a checkered career so far as success is concerned. In some institutions such a gathering is quite impossible for the student body does not assemble in this way for any purpose, but most of the secretaries who replied to my questionnaire reported that they believed in the plan provided certain features could be made very strong. These features include the following: the rally should be held as early in the fall as practical, preferably during the second week of the college year; a campaign of high-class advertising both printed and personal should precede the meeting; a speaker of acknowledged power and prestige should be secured; and every effort made in music, presiding officers, place, time and character to give it a university rather than an Association tone. The rally if well conducted has tremendous advertising power and assists in providing an atmosphere which will make the personal canvass much more successful. Certainly, as has been remarked of one gathering, a meeting that will enroll 244 men in an hour is worth having. Three suggestions may be made regarding the details of the rally: (1) Urge the speaker not to make the matter look too easy. He should emphasize the daily study of the Bible and bring the audience to see that each man will get just as much out of the study as he puts into it. (2) After the address one of the prominent local men should present the courses to be used and urge the men to make the decision at once to take up the study. (3) Cards, neatly printed, bearing the names of the courses and space for the man's name, address, course and class should be placed in the hands of each one present and time given for the signing of these cards. These should then be collected and the audience dismissed in such a way as to promote the utmost good feeling on the part of all.

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2. The campaign of personal solicitation should follow immediately upon the rally, the canvassers going out that same night, if at all possible. They will work much better in the inspiration of the address they have just heard—provided of course it has been an inspirational address. The following elements enter into the success of the modern enrolment campaign:

(a) A carefully thought out division of the college community either geographically, or along lines of social cleavage, or by college classes or courses. The combination of the first two has probably proved most effective for the average university community, but each problem must be judged on its own merits.

(b) The Bible study committee should be augmented by solicitors chosen from the other committees, who will serve for the preliminary canvass of one week. The committee should be increased in this way until the entire territory can be covered sending the men out two by two. No matter which plan of division is adopted, enough subchairmen should be appointed to secure the closest supervision of the various units. Spend time making these subchairmen feel the burden of their responsibility.

(c) A training session or sessions should be held for these solicitors in order to increase their efficiency. This, of course, would be held previous to the night of the rally, and should include a discussion of the reasons for Bible study, which would appeal to college men. The objections likely to be encountered and how to overcome them, suggestions on the proper approach to men, and finally prayer for guidance in this deeply spiritual service. Care should be taken to provide enthusiasm as well as information in this training session. In the canvassing as well as the rally, emphasis should be laid on daily study as the ideal toward which each man should strive.

(d) Many Associations place in the hands of the solicitors the names of the men in the territory they are to cover. Whether this is done or not, careful reports should be made on all men interviewed as to their exact attitude toward the matter. All the teams should report daily on the ground they have covered and in the shorter campaigns hourly reports should be made for encouragement and stimulus.

(e) Daily meetings of all the solicitors for prayer and counsel

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should be held until the close of the campaign. These can frequently take the form of a meal together.

(f) About two weeks after the first campaign the enrolment division of the regular Bible study committee should take up a second campaign using the solicitor's reports from the first effort as a basis for action. By repeating these campaigns, by changing solicitors and by holding additional rallies later in the year men who resisted the first or second invitations may finally be led to take up the study.

Other methods of enrolment which have met with large measure of success include: (1) Leaders enrolling their own groups and these being in town increased by the work of the regular committee; (2) the presentation of the Bible work to groups in fraternity houses, athletic quarters, boarding clubs, etc., thus securing a nucleus which will later be built up by the members themselves; (3) a canvass in the spring of those already in Bible study groups with a view to their continuing the study the next year, or by the leaders among their personal friends who are to return the next year; (4) inviting outsiders into groups as visitors and then following them up through members of the groups who are their friends; (5) make the leadership of such a high order that the members of the groups will feel they have a value which they must share with their friends.

V. A very important part of the enrolment campaign and yet in a sense distinct from it is the work of initiating the group classes. (1) Where the men have enrolled for a definite class with a certain leader they should be notified at the time of enrolling just when and where the class will meet for the first time. If a group of men thus enroll, in a fraternity house, for instance, it is often wise to invite one of the leading men to come to the first meeting of the normal class in order to send him back enthusiastic for the first meeting of the class of which he is to be a member. (2) When a man enrolls for no particular class a card should be sent him from the Association Bible study office notifying him of the leader under whom he is to work and the time and place of the first or organization session. (3) In every case, however, the leader of the group should call upon the men who are to constitute his group and establish a personal touch before the

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first session convenes. (4) The groups should start immediately, for delay in commencing will destroy the confidence of the men and other interests will get their time. The first session may well be a combined social and study period in which friendships shall be inaugurated and the plan of study carefully outlined. A secretary should be chosen and the assignments made for the next week's work. It is wise for each leader to take a supply of text books with him to this meeting and thus insure each man's having one for work at once. (5) Every man not present at the first session who has been assigned to the group should be looked up either by the leader or by the committee and special care taken to locate every man who enrolls in a group which suits his convenience.

VI. Many Associations are unable to determine the efficiency of their Bible work because they have no system of records and reports by which to gauge the work done. The following forms are suggested for general use:

1. *Enrolment Cards* (three by five inches), to fit card file for ready reference, should have space for student's name, address, college class and course. The Bible courses should be printed in with space to check course desired and a line for the group into which he is assigned.

2. *A Record Book* or sheet in the hands of each class secretary or leader in which may be entered the names of all the group and the attendance of each.

3. *Weekly Report Blanks* (three by five inches) giving leader's name, time and place of meeting, number enrolled, number present, names of absentees, what action is taken on each case, and secretary's signature. These are to be filled out immediately after each group meeting and sent to the secretary of the Bible study committee.

4. A large *Attendance Record Sheet* for recording the attendance of each group each week during the college year. This is kept by the secretary of the committee and made up weekly by him from the weekly report blanks.

5. In addition to these four forms some Associations are keeping a permanent record of all the activities of each student, including Bible and mission study, membership, finances, etc.

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VII. The problem of enrolling men in Bible study has, in most institutions, sunk into insignificance compared with the task of maintaining attendance. It is our conviction that this tendency to lose interest in the groups arises from the fact that the men have not fully realized the value of the work they were taking up and for one reason or another they drop out before the study has fairly mastered their attention. Where this is the case it is largely a question of personality on the part of the group leader, and it may be wise to make a trial of the following plan as an experiment in a number of Associations this year. Let the normal leader of each course meet all the men enrolled in the course for the first four weeks and open up before them, in a way the student leader could not do, the wonderful values of the Bible as a book of life; then let him review the scope and plan of the course and the points to be emphasized during the year. In the last session he can speak of the advantages of the little discussion groups under student leadership and invite any who care to do so to attend the normal class as well. I believe this will help materially in tiding over the first month which is so critical in many Bible campaigns.

1. The first essential for maintaining attendance throughout the year is *first class leadership*. Nothing else will avail. This will be supplemented by insistence on regular attendance at the normal groups, and by the visitation of classes by outsiders who are members of the committee. As this belongs to another paper, I shall not dwell upon it here.

2. The personal interest of the leader in his men is an important feature of this problem. If each man feels that the leader is bringing something to the group each time, he is going to be there for that message and if leader adds to this a frequent personal call or chat with his men outside the class hour the problem will be well on the way toward solution.

3. The leader may supplement this work by having absentees followed up immediately after the class hour by a member of the class; by giving men definite assignments of outside work to be done and reported on in class, by varying the program of the class hour from time to time, by seeing the members of the group just before the hour of meeting or dropping them a postal the

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night before reminding them of the meeting, and by having a regular time and place for meeting week in and week out.

4. The committee can help the leader by providing social features for the individual groups in the homes of professors, by adding to the class from time to time, and by providing the leader, as has already been suggested, with news of Bible study in other groups and throughout the country.

VIII. The work of the Bible study committee is not complete until it has arranged with the Association leaders for an opportunity to be given the men who are not Christians in the Bible groups to announce any decisions which they may have made as the result of the year's study. Many a man comes face to face with the truth for the first time in one of these little discussion circles, and seeing Jesus Christ in a new light, is willing to fall down and say, "My Lord and my God."

Another provision that should certainly be made by the committee is for outlets in service of various kinds; for this not only helps maintain attendance by uniting the men in a common cause, but what is far more important it promotes reality of life by insuring that a man's activity shall keep pace with his profession.

The social service committee of the Association should be asked to present before each normal group the opportunities for unselfish service, then the leaders invited to investigate these for themselves and decide which would best suit the group they are seeking to interest. After conference with the service committee, definite assignments can be made and the groups thus assume complete responsibility for given activities. The Princeton Association has done notable work in this committee.

As I close this paper I am conscious of the fact that there are many points which I have not touched, but I trust that these may come out in the discussion which will follow. I have not taken up the interesting question of church Bible classes, for it is my understanding that this is to be dealt with in connection with a longer subject of "Denominational Relationships" and it can be much more thoroughly handled in such a setting than in the paper because of lack of space.

After all, the problem of organization is the problem of the relation of personality. Some men are accomplishing large

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results with seemingly little organization, but it is a firm conviction on the part of experienced men that the secretary who will carefully systematize his work, divide the responsibility with the volunteer workers, and then live with them till they do the work, will in the end accomplish the most far-reaching results for the Kingdom.

The Identification of the Student Association with the Church

Harrison S. Elliott

Mr. Carter, in his letter asking that this paper be prepared, has well stated the purpose which should be before us; namely, "That the Student Association regard itself not only theoretically but actually as a part of the Church." There has not been any lack of theoretical recognition of this relationship; but too often in the actual work of the Association it has not been identified with the Church. The fault lies partly with the Association and partly with the local churches. At times there have been pastors who did not realize the importance of the Association approach to the students and were unwilling to cooperate. Now that college churches are being manned increasingly by pastors who were workers in the Association in their undergraduate days, this difficulty grows less. On the other hand, too frequently Association leaders have felt they could accomplish their work more easily in the college community independent of the Church, or not finding ready cooperation for all their plans, have been unwilling to pay the price of mutual surrender necessary in all cooperative work. Many Associations, especially those with general secretaries, are doing one or more separate things along the line of church cooperation. But there is an absence of careful study of the whole situation with reference to the churches. What we need in our discussion is not an emphasis of the importance of church relationship. It is rather to attempt to come to some conclusions together as to practical plans whereby a scientific, careful study of an individual local situation may be made and the religious forces available, both Church and Association, be so correlated that they will work together with the minimum duplication of effort and the maximum effectiveness; and we also need to discover the methods whereby the Association will give a larger amount of actual help to the churches in their work among students.

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There was not an opportunity for a questionnaire this year such as was sent out by Mr. Jorgenson and his committee in preparation for the commission report on this topic last year. Questions were sent then to 200 Associations, fifty-four of this number responding. The results of that investigation and especially the comments and recommendations of the commission are most valuable and must be kept constantly in mind in our discussion this year. I became especially interested in the matter of church cooperation in the winter in connection with the Bible study work and have made it a point since that time to inquire definitely as to plans of church cooperation in all visits to institutions and in interviews with delegates at training and summer conferences. There has also been opportunity at Lake Forest to learn of particular plans of certain Associations. It is with this material as a background that the paper presented has been prepared.

Let us consider a university situation. Here are, say, 1600 men as the university problem for the religious workers of the community. The denominations have come increasingly to recognize the importance of the university center and are making special efforts to reach college men, often employing university or student pastors. This is the distinctly denominational approach. The Association also has its secretary or secretaries and its various activities. This is the Association approach. There are the Christian students and the Christian professors and the Christian church members. These constitute the available working force.

Experience has proven that some things can better be accomplished by an interdenominational organization, working inside the college community. These lines of activity the churches would wish the Association to handle. Other problems can better be handled by the denominations. These the Association would leave to the churches. Still other things can best be done by the cooperative work of the churches and the Association. But how are these practically to be determined and carried out?

Some sort of a clearing house is necessary—a church cooperation council representing all of the religious forces. At Iowa State College, where every pastor, even to the Catholic priest, has been in hearty cooperation, this council has been the ministerial association of which the general secretary of the Association is a member; at the University of Texas, where a large coopera-

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tive work has been carried on, especially along Bible study lines, the pastor and a representative of each of the churches, the principal of the Christian Bible school, the dean or a professor of the seminary, and the general secretaries of the Young Men's and Young Women's Christian Associations, with their presidents, have formed the council. Whatever its exact personnel, it must be representative of all the churches and of the Association, and must have upon it men of influence and those who are responsible for the carrying out of the work, so that the plans of the council will be binding. Possibly there should be some lay representation from the churches, one or two professors, and the president of the Association in addition to the pastors and the general secretary. This council carefully, prayerfully, thoroughly faces the student problem, and itself representing the leadership of the forces available, comes to the best possible judgment as to the deploying of those forces. It also sees that there is not a seeming competition between Association and church activities. In its work, the council has continually to keep in mind the larger issues involved in the relationship of these college men to the advancement of the Kingdom of God in after-graduate days; and frequently it will be decided that the Association shall carry on through the Church what perhaps both pastors and general secretary realize might be carried on a little more easily independently of the churches, and this to insure men being allied with the problem of the Church in after-graduate days.

So much for the deliberative or supervisory council. Such a council in a modified form can be formed in the denominational college situation where there is sometimes a more serious duplication of work and lack of correlation of the forces than in the State or larger university situation. Here the council is smaller in its representation and its work more simple; but in principle it is the same.

A second factor is necessary; namely, a definite church or church relations committee of the Association with the chairman a member of the cabinet. This committee's special responsibility is to carry into practice the things the Association should do to help the churches in their work. On it, there would need to be students from all of the denominations represented in the college body. Or, as at the University of Pennsylvania, where there is

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a special church secretary on full time and a number of churches are found for each denomination, there can be a separate committee for each denomination. The council is deliberative; this committee is executive.

What are some of the practical plans this church relations committee may carry into operation?

1. THE ASSOCIATION AND CHURCH ATTENDANCE

It must be admitted that a survey of the situation shows that plans to increase church attendance are too infrequently used. A great many Associations take a religious census but seem to feel they have fulfilled their duty when they have sorted these cards and given to each of the pastors a list of the men who ought to come to his church. With the constantly shifting college population and the acquaintance which the Association is able quickly to attain with the student body, have not the pastors in the city a right to expect the Association to do more than merely turn over a list of names to them? Ought not there to be definite organized effort, as part of the Association activity, to secure men's interest in and attendance upon the churches.

Here are a few of the things that have been used in individual institutions. See that through systematic plans the men are invited and taken to the churches on the first Sunday of the college year, and that they are introduced to the pastor. This might well be a continuation of the work of the fall campaign committee. Develop a systematic plan of inviting the men to particular churches and of seeing that they are attending. A personal friendship committee might be organized or each one of a group of workers might become responsible for the church attendance of two or three men. So far as possible keep a check upon the men who are attending churches and especially upon the men who are habitually absent and use definite plans to get them to attend. Make men feel at home in the church they attend by helping them to get acquainted with members of the church or by arranging to have them occasionally invited out to dinner or for a few of them to have a social evening in the home of some member or by occasional social events in the church. See that the pastor becomes personally acquainted with the men of his denomi-

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nation by special social events, etc. Help in advertising by seeing that special church services are announced either in assembly or at the Association meetings and by posters. Organize invitation committees for any special services. Hold a special university service, say, one Sunday night in one church and another Sunday night in another and have places reserved for the college students. If there is an especially strong speaker at the Association or at college assembly, see if you cannot arrange for him to speak at one of the city churches.

2. THE ASSOCIATION AND CHURCH MEMBERSHIP

The question which is continually arising is whether or not a college man should transfer his membership to the college church. In many a local community the pastor prefers that the student keep his membership at home in order that there may still be the personal relationship with him. This means, however, that he is likely to be more or less of a church tramp while in college.

In Ohio and in some other places an associate or college membership has been used which means simply that the student becomes affiliated with the local church. Practically he assumes all of the duties of membership in this college church even to financial responsibility. It gives him a feeling as if he belonged there and the members of the church have an interest in him.

The church relations committee also needs to work to bring into membership the men of the university who are not members of the Church. No evangelistic campaign and no personal work is complete until the men won to Christ have also been related to some church in actual membership in college. The testimony which Mr. McKnight has already given, of the large proportion of the men entering the Christian life during the campaign last winter that have been definitely related to local churches, shows what can be done. There is also need of placing before a certain class of men who have a false prejudice against the Church or who feel they do not need to belong, the duties and privileges of church membership and of making special effort to lead these men to ally themselves with local churches. Church membership could well be a topic for one or two of the regular meetings of the Association and this can also be fostered through the Bible study work.

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3. THE ASSOCIATION AND OTHER CHURCH ACTIVITIES

How far shall we attempt to get the college men to attend other meetings of the Church. How far shall we expect them to enter into the work of the Church? To what extent shall they be used for young people's societies, Sunday-school teachers, etc.? If a man wants to do church work shall we release him from Association work? This last question becomes more acute in many smaller denominational colleges where only a handful of men and women are doing the work in the college and in the local church. It is also felt in the larger university because the men most interested in Association work are usually those who will make the best church workers. In general for the sake of the Church as well as the college, it would seem that the work of the college men in connection with the local churches should be among and for the college students. Otherwise, the situation arises which is found in some communities where the college students have so monopolized leadership in the local churches that no young people have been developed from the town and consequently the church is dead so far as its local efficiency is concerned.

While a college man owes his first duty to the students, the college Association also has a duty to the local church and it should supply workers where these are really needed. There are certain activities, in the way of social service, etc., which as the commission last year held, can be best carried out through the Association; but at times there is no reason why this should not be done in cooperation with local young people's societies or church institutions and often financial support can in this way be secured for work which needs to be done in the local community.

4. CHURCH BIBLE STUDY

This can probably best be carried out by the Bible study committee or a subcommittee of the same, in close relation to the church council, rather than by the church relations committee.

In handling college Bible study, the informal groups in students' rooms have proven so effective in reaching uninterested men that it is small wonder that many have come to look upon them as the only Bible classes the Association holds. Indeed, when the matter of church Bible study came up in a certain presidents'

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conference, the chairman of the State student committee expressed his surprise and said he understood the Association did not wish to do any of its Bible study work in connection with the Church. It must be admitted, in view of the ungraded Sunday-school system of a few years ago and the efficiency which these students' groups have often attained, that perhaps we have developed our Bible study work in individual situations too largely independent of the local Sunday-school.

The local churches have not been without interest in reaching the students. Most Sunday-schools now have classes which aim particularly to attract students; and a number of Associations in their Bible study campaigns, while not making these classes definitely a part of their work, are nevertheless encouraging men to join them.

As the work developed, another step was taken. Certain Associations found an undue duplication of work, and felt it practicable and wise to start Association classes in local Sunday-schools, with faculty or upper-class leadership and using the regular Association courses of study. These have proven very successful in some places and have been part of the regular Bible study work of the Association. Again, a church has sometimes agreed to substitute Association courses and change the type of its regular college Bible class, and this has been correlated with the Bible study committee's work. Care here needs to be taken that recognition is not given to an inefficient class, which perhaps uses the International Sunday-school lessons simply because it is the easiest way through. We need to follow the example of a certain large university in recognizing only the classes which are up to standard.

Have we not, however, come to a place in the development of college Bible study where as an Association we need to take definite ground on this matter of church Bible study? The Bible study committee's sole aim is to see that the men of the institution are engaged in *devotional Bible study* and are in Bible study groups of a type which will conserve the aims in Bible study already set before us. We surely do not exist to build up a Bible study enrolment which will count for the Association. Have we not reached a place where we need to work out careful plans so that the work of the Bible study committee shall be in coopera-

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tion with the local Sunday-school or Sunday-schools, where possible? The classes in individual Sunday-schools have grown up as a sort of addition to the regular outside groups. There are still examples of flagrant lack of cooperation or unjustifiable competition between the Sunday-school and the Association Bible study committee. Can we not carry to its natural consummation the plan of a class in an individual Sunday-school, and organize in many Sunday-schools definite *Association departments* for the college men and women, just as there is a primary department for the smaller children, an intermediate department, etc., holding the Young Men's Christian Association responsible for the men's classes and the Young Women's Christian Association for the women's. This falls right in with the graded Sunday-school idea, and allows the Association to help the Church in dealing with this college grade of Bible school students. This means that the Bible study work will be centered in the churches and in cooperation with them, and that outside groups will be held only for students who cannot be brought into the Association Department. Where the number of students will not justify a department, then the work can be centered in an Association class as a part of the adult department. Care must be taken that those things which have proven so successful in the college groups shall be conserved in this Sunday-school Bible study; that there shall be sufficient time for the class, a convenient meeting place, etc.

How can such a department be formed? Through the church council or through a frank consultation between the Bible study committee and the pastor and Sunday-school superintendent. The department in each Sunday-school will be a definite part of the work of the Bible study committee; that is, the committee shall be responsible for enrolment, selection of leaders and courses in consultation with the Sunday-school authorities, the training of leaders, and the following up of attendance. The Church has a right to expect the Association to represent it in this way in Bible study work. There can be a subchairman of the Bible study committee for the individual church. But it is also a definite part of the Sunday-school. The subchairman can well be one of the assistant superintendents of the school. Its relation to the Sunday-school is definite and actual. It really should be called an Association rather than a student department, not to give the

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Association credit for its work, but to put the responsibility right back on the Association so no future uninterested chairman or general secretary can attempt to slip out from under the load. While the plan outlined above fits the State university situation, such a department can be more easily carried on in connection with a denominational college of which the work at Nebraska College this spring is an example.

How shall the enrolment campaign be carried on? The campaign may be conducted in one of two ways. (1) The enrolment cards may list not only the outside groups, but also the Association departments or classes in the various Sunday-schools and when a man-to-man canvass is made, give the students their choice and let them sign up for either a church class or an outside class. (2) A better plan, however, is to organize the Bible study around the Association departments of the Sunday-schools and from the basis of the census cards make a man-to-man canvass, so far as possible, of those belonging to the various denominations, for the Association department of that denomination.

When this canvass is made, care must be taken that information be kept as to the attitude of men who do not join the Association departments. Then when this work in the Sunday-school is under way and the canvass is completed a second territorial canvass may be carried on further to build up the Sunday-school work and especially to organize groups in boarding houses, fraternities, etc., for men who will not ally themselves with church classes. This puts the first emphasis on the Sunday-school departments.

Two questions arise. (1) When the rooming house classes are started, will not men drop out of the Sunday-school department and go to the class which they can reach so easily? This can be avoided by holding the classes in the rooming houses during the week and reserving Sunday for the church classes. The second difficulty is a more serious one. (2) Will not the best men go to the Sunday-school groups and the outside groups be composed of the uninterested or non-Christian? Experience thus far in relation to church classes seems to show that a number of non-Christian men will go to the church classes and that some of the church members will enroll in the outside classes and in this way the men will be divided. We may have to ask some Christian men to attend two classes in the same course, one in the Sunday-

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school and one outside, just as we have now many men attending both Sunday-school and Association Bible study. I feel sure, however, that the prejudice against Sunday-schools will be gradually overcome and the work increasingly centered in the churches.

What will be done to provide room for Association departments. This is also a serious problem for the average church. It has entirely inadequate class room equipment. In some places it will be possible as is being planned at the University of Missouri, in connection with the Baptist Church, to hold the adult section of the Sunday-school as an adult Bible school of which the Association department of six classes is a part. This is conducted in the Auditorium and class rooms of the Ladies' College directly across the street from the Baptist Church and the class rooms are used. In other places it will be necessary to use rooms in adjoining houses or college buildings as is possible in several places I could name. Still again, it may be necessary to organize the whole Bible study work of the church as an Association Bible school to be held at a different time than the regular Sunday-school but in the church building; before church if the Sunday-school is after church or after church if the regular Sunday-school is before. It has thus often been found necessary for the adult department of the Sunday-school to be held at a time other than that of the rest of the school. This school may be conducted with brief opening exercises and an occasional closing exercise, at which the general lectures which need to be given in connection with Bible study may be presented.

In checking over the matter of church Bible study cooperation in a good many institutions and in studying the individual difficulties, I doubt if there are many where the difficulties which seem at first unsolvable will not yield to some careful and earnest consultation. In many places the lack of cooperation of the church results merely from an absolute failure to attempt it.

There are still situations where it is necessary or at least wise to do all our Association Bible study apart from the local Sunday-school. I think of one denominational college where the Sunday-school superintendent, himself a professor, absolutely refused to allow any cooperation. There are some institutions where there is a university church service. There the Bible study can often be handled by an Association Bible school meeting in the college

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building before the time of that university service. There are some situations where the college is so far removed from the church that the college is practically a community by itself and the Bible study can perhaps best be held altogether separate. But our principle should be to remember the relationship which we ought to have with the Church in our Bible study work.

The question may arise: Why go to all this trouble when the Bible study work of the Association has proved efficient in the past? We are facing again the larger problem of the Church and the Kingdom. Many a student goes to college with the notion that the Sunday-school is a small-boy organization. If he does all of his Bible study work in college days outside of the church he will return to his local community with the same idea. If, on the other hand, he comes to realize that the Sunday-school is also really a Bible school and if he does efficient Bible study work in connection with the Sunday-school he returns to his home community with an idea of what Bible study may be and he is likely to be a cooperative factor in the local Sunday-school work.

The principles of Bible study found feasible by the Associations in the colleges are usable in the small community. Indeed, every advantage of the big organized class which is having much vogue these days and has done inestimable good can be conserved by the organization of a young people's department and then smaller groups of this department used for study and discussion. Further, the discussional idea will make more successful a class of boys of even ten or twelve. Not only will it mean much for our future Sunday-school leadership to train up men in church Bible study, but such classes in connection with the church help the attendance on the services and tend to rally the men to its other activities.

The suggestions given by no means exhaust the possibilities of church cooperation. We need through the discussion to become clear on a few principles and then each man return to his local Association, not to do this or that particular thing, but to face his whole problem in relation to the Church so that two years from now we can come to Lake Forest ready to take a forward step because of the actual laboratory experience of this group of men.

The Appeal to the Whole Personality in Personal Interviews

W. D. Weatherford

Secretary Student Department, International Committee

The most fundamental thing which any man can do is to have an experience with some of the forces of life and then report that experience to his fellow men. This is the basis of the growth of all scientific knowledge—some men have gone into the physical laboratory and, by a patient study of the forces of so-called physical nature, have discovered the laws in accordance with which they act and interact. To these scientists the world is greatly indebted for most of its improvements in physical comforts and even of physical health. The scientists—the experimenters in the realm of physical nature—have been messengers of truth to the human race. Most of them have been unselfish to the extreme, living their lives for the sake of truth and those to whom the truth might minister.

Every man who is a real Christian is a scientist in the broadest sense of that term. That is, he has gone into the laboratory and has there had experience with some of the most vital, if not the most tangible, forces of life; and he has an obligation, if he finds anything there worth the while, to report that experience to men. In this respect perhaps the experimenters in material forces have been more unselfish than have we who have had experience with spiritual forces.

The fundamental way of entering into the appreciation of a life value is through the report or the testimony of someone who has had experience with that value. Some of us here at this conference are entering into an appreciation of the value of philosophical study through the testimony of Dr. Elliott, who is an experimenter in that field and whose testimony is contagious. Most of us entered the Christian life largely through the testimony of someone whom we believed to be a real experimenter, a real

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worker, in the field of religious life. If this is true, then Christian testimony is not only the most fundamental thing we can give, but it is morally the most urgent.

Why then do men fail to bear personal testimony? I can only suggest without elaboration. First, because we are reticent about all matters personal. Carried to its full limit this would mean no further teaching, no further preaching. It needs to be guarded. Second, because we doubt if it will do any good. Yet there is proof abundant that it is by far the most effective method of introducing any man into any great value. Third, we hesitate lest men shall resent our personal testimony. But experience proves that men almost never do. Fourth, we have no real report to give. Either our experience with Christ is so hazy that it does not grip our own life; or, on the other hand, if we have a vital and living experience with Him, we have not thought through its meaning sufficiently to put our experience into intelligible terms. Perhaps the latter is the trouble with most college men.

The first essential, therefore, of every personal worker, of course taking for granted he has had an experience with Jesus Christ, is to so formulate the meaning of that experience that he can give expression to it. In this realm no man has a right to be a *bungler*. Our work is not to organize committees, not to raise finances, not to advertise meetings. These are simply necessary means of making our work effective. Our real work, the real work of every Christian, is to interpret God to men. We are to be the re-incarnation of God for men; but just as Christ, the full incarnation, took every possible means of helping men know God as He knew Him, so we must give our report of God in every possible way. I repeat, in this realm of testimony we simply must not be bunglers, at least we must not bungle from sheer lack of application of all our powers to this important task. If we are to be real men in Christian life, we simply must think through our Christian experience to something like a coherent unity. I may say, that is, in my judgment, the essential purpose of this Summer School. This is not primarily a conference of methods, it is a place and a time when, through the help of more mature experimenters in this field of religious experience, we may think our way through some of the facts of our religious experience and find something of real unity or essence of our experience.

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The second essential in doing personal work is to have the right attitude toward men. We cannot assume a superior or self-righteous air and hope to help men. We cannot be dogmatic and intolerant. We must give every man the right to think honestly, *think honestly* in his own way. We dare not assume that because he does not see as we see, and believe as we believe, then he is surely wicked beyond description and altogether hopeless. Of course men have hidden behind a fictitious doubt in order to conceal their sin, but my judgment is that we must appeal to every man as though he were an honest man and that very appeal may help to make him so.

There are two types of men with whom we must deal in personal interviews: first, the men who are living open and rebellious sin; second, those who are indifferent, careless, skeptical, or cynical.

In regard to the first it is necessary to show them the real meaning of sin, that is essentially selfishness, and all selfishness tends to self-destruction. We need to show men the heinousness and guilt of sin. And may I say here, that after my ten years of dealing with college men, I have deliberately come to the conclusion that all men are in a hard fight. All are not yielding, but all are in a fight; each needs the power of Jesus Christ to lead him to victory.

In talking personally about religious life, with men who are skeptical, indifferent, or careless, it seems to me it is necessary to get such men to see that religious life is normal and sane; that it is knit up with all the other processes of life; that it is not a thing apart, which may be neglected with impunity—the need is to help such men see that no life is complete without the development of the religious nature in a perfectly sane and moral fashion.

Perhaps this can best be accomplished by making clear to them that life is relationships. As Lotze, the philosopher, has said, "To be is to be in relationship." There is no real life without association, and to be the highest, one must be related to that which is best. It is not Christianity alone that claims that personality is the best but present-day philosophy as well. "A world of persons," says Dr. Browne, in his philosophy of Personalism, "A world of persons, with a Supreme Person at the head, is the conception to which we come as the result of our critical reflections."

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It is with the proper relationship of these persons to each other that religion is concerned. And that is life, that is the essence of real being. Nothing else is ultimately and really worth while, save as it ministers to this. Hence religion is not a thing apart from life; it is life: and whatever is not religious is apart, is really death. There is the fundamental difficulty which we face. We must make men see that it really does matter whether they are Christians or not.

Or perhaps with some man, we will need to turn this thought around and instead of talking so much about religion being knit up with all life, we will need to show him that all his personality is knit together in being religious, which amounts to practically the same. We will need to show him that no man can be religious who is not using his intellectual, his emotional and his volitional powers. These three elements or aspects of personality cannot be separated. One cannot act without involving the other. One element may seem to be more prominent than another, but really nothing is purely intellectual, or purely emotional, or purely volitional. Now, real religion is the going out of the whole personality of man toward God. It is the intellect grasping the conception of God with the help of the emotions and the will; it is the emotions kindling toward the kind of Person which the intellect has helped us to find; and it is the will acting in conjunction with the intellect and emotions, in trying to conform itself to the will of the Divine. Religion is the whole personality of man finding its fulfilment and completion in the person of God.

Some men have turned away from Christianity because they have thought it was simply a philosophy of life to be found only through intellectual processes. Others have turned away from it because they have conceived of it simply as an ecstasy of emotion superinduced by some psychological or other method, and still others have turned away from it because they have thought it a code to govern the decisions of the will. Many of us who should have done personal work have bungled in that we have not helped men to rise above these narrow views. Christianity is not a philosophical system, it is not an ecstasy of emotion, it is not a code of morals, it is all these and much more combined—it is *life*. To reach many men we must help them to properly value the powers of their being. We must make them feel that intellect, sensibil-

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ity, will, all must enter into any real personal relationship that is worth the while.

Perhaps all this can best be done by helping to a proper understanding of the laws of personal friendship. If Christian life is a personal relationship, then the laws of communion between persons must obtain here. These laws are simple and yet absolutely fundamental. If we can lay before any man these simple laws, we will in nine cases out of ten have a good chance of winning the verdict.

In every friendship a man is entering into reality; how much more is this true when a man in Christian experience enters into a relationship with the supreme Person of the universe. In every friendship likewise, one uses all his powers—thought-power, love-power, will-power. How reasonable, therefore, that in a friendship with Christ, a man should use the powers of his being to their fullest capacity.

To sum up, I would say that to be successful in personal interviews with men about their personal relation to Christ we need:

First, to have thought through our own experience with Him, until we can give it something like clear and intelligent expression.

Second, we need to meet men in the fair, honest spirit. Trust them to be honest; expect them to be honest. Do not argue, but let them tell out their difficulties and then in a constructive manner put before them the facts which have helped you to meet similar difficulties.

Third, help men to see that a man is not complete until he has entered into this Christian relationship, because this relationship is real life. It is not a thing apart but the essence of real being.

Fourth, help men to see that they must not depreciate any of their capacities in entering into this relationship. Intellect, real emotion, will, all the personality must be brought to bear on this life of all life.

Fifth, help men to see the naturalness of Christian life by leading them into a new appreciation of the laws of friendship, or the laws which govern the relations of personalities.

Sixth, show men that all sin is ultimately selfishness. It is unwillingness to conform my will to the will of the Supreme Being. No man therefore who stands out and away from God can claim to be living a blameless life. If selfishness or self-will

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is sin and sin is death, then a man may as completely destroy himself along the path of self-righteousness as along the path of the grossest self-indulgence.

Last of all, in regard to personal testimony, my urgent appeal is, let us not talk about it, *but do it*. This is the kernel of the whole matter. Do it well if we can, do it poorly if we must; but determine we will continually do it, and increasingly do it *better*.

The Evangelistic Message

E. T. Colton

Secretary Foreign Department, International Committee

The student constituency in North America is sufficiently diverse to require a definition of the type which the message about to be described is calculated to impress. Certain groups of colleges are demarked from the consideration of this paper. Provided the effort were made under distinctly college auspices, their students would respond to the preaching and leadership of a popular evangelist as readily as would a non-scholastic community. Just so outside of college walls are a growing number of men who are beyond the reach of a sensational or emotional message. Even though it convey the very essence of the gospel as is done in the case of many useful evangelists, the outer walls of their mental defenses are not penetrated. There is a habit of mind in the world of modernly educated men and with those going through the process which is to be taken into account in presenting to them the principles and claims of Jesus and the Kingdom of God. So far as students are concerned this condition prevails in those seats of learning where the scientific method is applied to the study of the physical sciences, history, and literature, and in which ethics, sociology, and other philosophical studies are based upon and presuppose agreement with the processes of the laboratory and the major findings of empirical knowledge.

In the presence of a student body with this intellectual attitude and equipment the preacher would be unfortunate if he had to begin by disclaiming sympathy with the scientific point of view. The situation would be deadlocked. I well recall a session of an Association state convention when a speaker made a side excursion out to scout the whole theory of creation by evolution. From that moment until the address was ended the student section of the assembly wore a bored look mixed with pity. Or if one is afraid of any generally accepted fact in the material world, he

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is scarcely less helpless in establishing himself on common intellectual ground with students, for he will not fail to betray his misgiving either by speaking or silence.

This is not to say that a message to students must be laden with the data of the sciences, nor that the speaker is required to be proficient in them even. The atmosphere and processes of his thinking are sufficient touchstones to win the intellectual confidence and respect of a university body if only these are recognized as being subject to the scientific method. He must be certain in his own mind that a man can be the best Christian by being truly scientific, and must of course be beyond the fear that truth in the physical kingdom can negative truth in the spiritual kingdom. The message must have its rise in historical fact and personal experience. Students are used to entering into knowledge by these pathways. They cannot be aeroplaned over the lofty routes of tradition and authority in religion. The desired end will not be attained by filling a series of evangelistic addresses with apologetics. The message should keep as far as possible from all doctrinaire discussions. Such subjects as, "Is there a personal God?"; "Can a thinking man pray?"; have their place preceding or following, but not during a campaign to crystallize decisions. They will raise more inquiry than they satisfy. There are surer ways to bring the thinking of many to bear upon the realities of the moral and spiritual life.

There is advantage every way in setting forth early in the series those aspects of temptation which prevail among students. These are not fictitious. They arrest attention and they solemnize. The sins of college life are the ones to be dealt with—not only nor chiefly the vices of the body, but as well the evils of selfishness and ambition, the pride of intellect and of class, dishonesty and indifference or neglect. The attack should be direct, aggressive, and undergirded by facts and illustrations. Here if anywhere we may be ultrascientific. The laws of cause and effect, of habit and heredity, are sledge hammers in our hands. As Mr. Huxley said, "Sin tendeth ever to sorrow as the earth to the sun," and it can be proven—proven by the appeal to experience in their own lives, past and now.

The next mighty fact to be proclaimed, and indeed the greatest one, is the fact of a Saviour. One has only to get the atten-

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tion of thoughtful and morally earnest men to gain their recognition of personal need for moral resources and spiritual light outside themselves. The supremacy of Christ in this realm, His efficacy in the lives of students, and His availability for every man, merit the emphasis of two or three addresses in the series. Again, concreteness and the voice of experience should characterize the presentation. There is need in this connection for an apologetic dealing with the Person and work of Christ, to establish His historicity, Saviourhood, Lordship and present-day work in the world. There is now at hand as a result of modern investigation and the application of the scientific method of religion, materials with which to satisfy reasonable men that the fundamental positions of Christianity have not been weakened but reenforced in the struggle with materialism, destructive philosophy and hostile literary criticism. The authority of Christ in the moral and spiritual world was never so secure as now and the facts attested to concerning His Person and work are demonstrable sufficiently to warrant at least the experiment of honest discipleship.

The next step in a complete message will be to offer guidance to men who are ready to embrace the offers of Christ and yield to His demands upon them. Nowhere more than at this point is there need to keep on the ground the feet of the terms used to expound faithfully the fundamentals of discipleship. This phase of the subject is likely to be dealt with in secondary meetings with smaller groups. Greater intimacy is possible, but we should not be led thereby to be less practical and scientific. The peril lies in encumbering the newborn life with prohibitions and vague exhortations. The fewer of both the better. It is enough to establish a point of contact between the would-be disciple and Christ, and initiate a simple but real process on the part of the disciple that will nurture the relationship into the full flower of Christian living.

My own attempt to accomplish this is an address on "How to Appropriately What Jesus Christ Offers to do for a Man in the Upbuilding of his Character." The answer with amplification and illustration is: first, to commit the whole life without reserve to Jesus Christ—the past, present and future; second, to learn the will of God concerning all the issues of life as revealed in the teachings and example of Jesus Christ; third, as the will of God

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is thus learned, to conform. On these terms Jesus offers to lead any man into the life of God. This is the appeal to the laboratory.

The ambassador of this message ought to be unwilling simply to be the bearer of His Master's offers and terms. His greater concern should be to secure assent thereto. Baron Komura at Portsmouth paused only on his mission for the Emperor, when the Russian rose up and signed with him the treaty of peace. An evangelistic campaign that ends with entertainment and instruction is a failure. The goal is action. No man need apologize to his intellect or leave it behind on the quest of Christ, but the intellect alone never crossed the border of the Kingdom of God. It can only look into the goodly land. The motive power into the domain of reality in religion is an honest and obedient will. The chief function of a campaign being to induce wills to act, of necessity the message must touch the springs of volition and invite the expression of purpose.

Recognition must be made of the traditions of Christian work in a few institutions which do not admit of affording men ready for it the opportunity to declare more or less publicly decisions reached through the message and other helpful influences. The situation is of course a reaction from the abuses of an evangelism more zealous than wise. However, to put the soft pedal on religious expression is one thing, to lock up the piano and throw away the key is quite another. Where the latter practice is observed I appeal to the religious leaders to labor to the end that the tradition be modified to the extent of making it scientific and Christian. Now it is neither. The reverence and honesty which join in the demands of this unprogressive tradition are near neighbors to religious repression and we will do well to run and mark frequently the line between them. If language means anything, Jesus asks for an open espousal. The laws of the mind are on the side of honesty and deliberately registered vows. How much longer, then, shall Christian purposes be denied expression in deference to the supposed sentiment of a student body which on every other known occasion gives voice to itself with shout and song or strong crying and lamentation? The fact is spoken softly in this chosen company, this difficulty in realizing fully the crowning purpose of an evangelistic message is a subjective one

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on the part of the local shepherds of the flock. If their genuine respect for sacred things and their laudable enmity to cant and hypocrisy can be quickened with a little holy daring, the mighty works that are done in so many institutions will be wrought in all. Each year adds to the list of colleges and universities in all parts of these two countries, where experience has justified efforts wisely directed toward correcting a conservatism that hedges about with conventions entrance into the Kingdom of God. The method of securing such open confession will vary, to be sure, with different student bodies, but the giving of the opportunity cannot be denied on any sufficient grounds of sanity or moral and mental science.

To add one to the number of nominal, self-loving professed Christians and church members is not worth any man here turning a hand to accomplish. When the Methodist Episcopal Church a few years ago set as a mark for its jubilee a million conversions, one of the bishops expressed the hope that half of them would occur among the present membership. While theology has been singing, " 'Tis done, the great transaction's done," the unthinking have missed the point and entered all the communions little better than stillborn. The colleges are cumbered with the sort. An evangelistic campaign should be directed in their behalf fully as much as for any other class.

One who has been used to turn students anew or for the first time into the way of discipleship has as one of his finest opportunities helping to guide them into habits that will insure Christian reality and growth. An address should be included designed to stimulate Bible study, real prayer, fellowship with other Christians, and the early assumption of definite Church and Christian Association responsibilities. There should be borne in heavily the necessity, attractiveness, and varied outlets for a life of sacrifice. A message on this grace of unselfish service is none too great emphasis to give to what had such significance in the mind of Jesus—a meaning which organized Christianity is only now beginning to realize and reflect.

The entire message should act as a tonic to the moral and religious life of the whole institution. The sole, sufficient test of the faithfulness of the student evangelist will be the evidence of Christ dominating the study, play, leisure, ambitions, and friend-

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ships of His sons in the gospel. We cannot see the end of this program projected into the after years when these men, with their trained energies, influential vocations, possessions, and relationships in society are coloring, as they must, their part of the world's life. The importance of making truly Christian the influences that pour out from the centers of learning has never been more than feebly stated. I know of no body of men who so much as yourselves may affect the bitterness or sweetness of the water courses of the present college generation. May many more of you be raised up to become not only executives, but the apostles of campaigns in which He shall be exalted Who stood and in His earnestness cried, saying: "If any man thirst let him come unto me. And if any man come unto me and drink, out of his innermost being shall flow the rivers of living water," to satisfy his own parching soul and surge out through him to irrigate the Christless society around him.

The Importance of Recruiting Strong Men for the Ministry

T. W. Graham, University of Minnesota

Former President Roosevelt has said: "The question of recruiting the ranks of the Christian ministry is one of world-wide interest and concern." I wish to join with these the words of the president of one of our largest seminaries who in recent conversation said: "The greatest need of the Church to-day is the need of an increasing number of men in the ministry who are possessed of outstanding powers of leadership, men with the highest intellectual gifts, with clear moral ideals, and a passionate enthusiasm for righteousness."

In the brief compass of this paper may I bring you a few facts that should make these careful utterances real to you and stimulate you to a consideration of your obligations to meet this great need of the Church.

1. Let us first be reminded of what the Church is. A divine institution founded by Christ and the apostles, it has always been and still is the world's most powerful agency for the promotion of morality and righteousness. Through it, for twenty centuries, God has worked revolutions in every nation. From it has issued the power making possible every Christian work of social betterment and uplift. Upon it depends every Christian agency of philanthropy and service. "The Church at its best," said Bishop McDowell, "is the chief institution in the world today. Even at its worst it is the chief institution. The world's fate for good or ill is more dependent on the Church of Jesus Christ than upon any government or all governments." Is this true? Then what of its leadership? Must it not be of the best; can any but imperial statesmen rule the destinies of empires?

2. Let us in the second place be reminded of the tremendously important situation which faces the Church today. This situation was made important because: (1) We live in a new land. Large

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sections of our continent are even now being opened for development. Provinces, States, territories, greater in extent than those upon which European nations grew, are now feeling the first rush of settlement. All is new, life is most plastic, conditions, customs, ideals, rapidly forming have not yet become crystallized. That these conditions should be molded aright is vital. It is of utmost importance that in this new life the highest Christian ideals should hold a place, dominating and determining.

(2) We occupy a continent to which the nations of the world are turning. From every line the hopeful immigrants crowd to our shores. Each year from conditions of living, with ideals of life and standards of conduct different from our own, they come, a million and a quarter strong, to be assimilated, educated, and in many cases Christianized.

(3) We live among the new demands of our great cities. Too large a percentage of our incoming population centers in our cities. Developing transportation facilities and the centralization of industry are calling together great masses of people in rapidly growing communities. Already the cities are our most strategic centers. Already they wield a disproportionate influence in our national life. Even now no cause can sweep our continent which has not first captured the cities. They bring us great influences, they yield us greater problems—problems before which the Church may well tremble for it is the sober judgment of our wisest leaders that before these problems the Church has fallen, that in wide city areas she has actually lost ground.

(4) We are reminded that the Church today faces a reconstruction, a theological readjustment and restatement. Under the influence of a new science, aided by a more accurate and extensive knowledge of the religious conditions and development of past ages, spurred on by an awakening social sense, men have been testing the most fundamental of her doctrines, questioning her most accepted standards of conduct and scrutinizing every aspect of her touch upon society. With all this there has been of necessity turmoil, doubt and uncertainty. We believe, however, that the turning of the road is in sight. New principles and points of view have emerged and the demand of our times is for a leadership that in the light of past controversy and struggle shall interpret these new principles in the terms of our light and con-

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duct, shall establish a new faith and shall strike the note of a new certainty. Such leadership will only come from him who himself "can think straight and report his thought with power" to a thinking multitude.

(5) Moreover, the Church faces the problem of supplying an increasing force of workers for the growing number of philanthropic and social agencies which depend upon her, and of answering the call for help which comes from overburdened lives upon scores of rapidly developing foreign mission fields. This phase of her problem needs only to be mentioned to be fully realized by those of us who are kept within constant hearing of this call.

(6) It is scarcely necessary to speak of all those other problems which make the Church's situation so critical. We must, however, name a few of them. There are: (a) the pressing problem of the rural community and church, (b) the problem of the too often felt antagonism between the laboring classes and the Church, (c) the necessity of the development of real social conscience in the Church, (d) the problem of guiding and directing those "irresistible movements of cooperation, federation and union" which are slowly but surely drawing us to a real practical unity among Christians.

If you have followed me thus far, there will be no need of my making further argument as to the critical nature of the Church's position, nor as to the place, the service and the call which the Church gives to the very brightest and best among us. What one of these varied problems cannot best be solved by enlisted men of caliber for the ministry of the Church? Would we have our frontiers made strong by Christian ideals, would we transform our cities and lead them into the Kingdom of Jesus Christ, would we enrich our philanthropic and social agencies, would we reconcile our classes and factions, would we send men into all the world to evangelize the nations, then must we call the men of large heart, strong mind and wide vision to the leadership of that Church which under God is destined to give the final solution to every problem of this kind.

Now in the face of what she is, and of what she is called upon to do the Church finds herself with an insufficient number of men to adequately man her field. There is not, as far as I can learn,

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a single denomination in this country which could not use more men than are now available. In the seven years during which I have known the facts concerning one of our largest theological seminaries there has not been a single senior who, had he so wished, could not have been settled before the night of graduation. This is still a fact notwithstanding the fact that the number of theological students has more than doubled in the past twenty years.¹ Dr T. B. Kilpatrick sums up a typical denominational situation when after reviewing the rapid growth of the Presbyterian Church in Canada, and estimating the needs of that portion of the foreign field which has been assigned to it, he said: "The situation accordingly stands thus: To meet the needs of the whole Church within its 1948 congregations and its steady and rapid expansion and to fulfill our obligations in the foreign field, where over 500 missionaries are urgently wanted, we have in all our colleges just 194 divinity students, to which number we should add about twenty young ladies in actual preparation for the foreign field." There is absolutely no doubt but that there is an insistent and growing demand for the enlistment in the ministry of the Church an increased number of our very strongest men.

What then can we do to aid the Church in this critical time? Surely more than we have been doing in the past year. We may as well frankly admit that as a student movement we have been falling far short of our opportunity to aid the Church in enlisting the men which she needs. May I make suggestion as to five lines of practical effort which we may put forth during the coming school year.

1. *A more general and wise use of the literature on this subject.* "The Future Leadership of the Church," "The Claims and Opportunities of the Christian Ministry," "The Church of the Future," "Christianity and the Social Crisis," "The Life of Phillips Brooks," "The Life and Letters of Horace Bushnell," and "The Life of James Robertson" should be in every secretary's office, to be used with men of promise and ability. A fuller list of the best literature in this line will be found in the last chapter of Mr. Mott's book on "The Future Leadership of the Church."

2. *The formation, when possible, of organized bands of men*

¹ Report of Department of Education, Washington, 1910, Vol. II., Table 74.

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who are expecting to enter the ministry. This organization should be worked out along the lines of the local Student Volunteer band, and should find its work in the careful study of the opportunities and demands of the ministry, and the work of the Christian Church and in a thoroughgoing personal canvass of men of ability with a view to leading them into the ministry.

3. *The organization of ministerial institutes where the whole question of the opportunities, claims and rewards of the ministry shall be presented to picked men.* I should think it better that a very careful selection be made of the men who should be urged into such institutes. A sectional institute conducted on lines similar to those which Mr. Ober has worked for his Association institute might well be considered by State secretaries for their constituency. It is best to use in these institutes men who are actually engaged in the different forms of the Church's work. The active minister will in most cases prove a great deal more serviceable here than would a member of a theological faculty.

4. *Addresses to college assemblies by strong ministers.* Where it is impossible to arrange an institute the Association should see to it that some strong minister have an opportunity to address a college assembly or mass meeting on the Claims of the Ministry. The value of such an address will be greatly enhanced if the minister can stay in the college for the rest of the day to interview those who may be interested in the ministry.

5. *Personal attention to the whole matter.* Our own work and every other form of Christian service depends for its effectiveness and leadership upon the Church. If her leadership is weak and ineffective we shall suffer. "A church with a weak ministry can never touch strong men with power, can never Christianize society, can never maintain life at its highest, or keep truth and education on the throne, can never create and preserve philanthropy and power." On its very lowest basis, therefore, the solution of this whole problem is to us a matter of self-preservation. We are by the road along which pass strong men on their way to life. It is ours to serve ourselves, our Church, our Master, and our God by giving wise direction to those who pass, by leading to a road they knew not of those whose preeminent gifts of mind and heart have fitted them to be the effective ministry of an effective Church.

The Alumni Work

Oliver F. Cutts

Secretary Student Department, International Committee

The alumni work presents the threefold problem: (1) Of enlisting and training college men in constructive philanthropic work in college communities; (2) of interesting and relating college graduates in volunteer and professional service in connection with civic, social, educational and religious organizations in cities and communities where they live after graduation; (3) of stimulating and educating the churches, city Young Men's Christian Associations, charity organization societies and other organizations to interest and use these trained men in service work.

I. ENLISTING AND TRAINING COLLEGE MEN IN CONSTRUCTIVE PHILANTHROPIC WORK IN COLLEGE COMMUNITIES.

To train college men for volunteer or professional service work during the formative period of undergraduate life is one of the most valuable opportunities of the Young Men's Christian Association. More and more the college man is becoming a social worker while in college, and the Young Men's Christian Associations in their Bible study and mission study courses, and in their evangelistic and deputation work are adopting the laboratory method, and practically illustrating the teachings and ideals of Christ and His followers by bringing the men in actual contact with the social, civic and philanthropic life of the communities in the college towns. This is accomplished by organizing boys' groups, teaching Bible study classes, interesting themselves in juvenile court work, playground Association work, the Big Brother Movement and other branches of work for boys, and especially in all breaches of athletic work. The men are also interesting themselves in other forms of social and philanthropic work as the National Housing Association, the Anti-Tuberculosis League Work, and all movements for the civic and social uplift of the college centers.

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It is most hopeful to find a number of men in the individual universities engaged during their college course in some form of service work, but the pitiable thing about it is the large proportion of these men who give up such work after they leave college and who do not get into the real life of the cities and communities where they settle and carry on their life-work. The transition from the college to the scene of the life activity of the college graduate seems to be the danger zone, and to fill that hiatus and enable the college man to keep up his enthusiasm for volunteer service work in connection with his life-work is the task that we must tackle.

II. INTERESTING AND RELATING COLLEGE GRADUATES IN VOLUNTEER AND PROFESSIONAL SERVICE IN CONNECTION WITH CIVIC, SOCIAL, EDUCATIONAL AND RELIGIOUS ORGANIZATIONS IN CITIES AND COMMUNITIES WHERE THEY LOCATE.

This second division of the problem naturally groups itself in three heads. First, the material at hand; second, the opportunity and need; third, the organization and campaign.

The Material at Hand.

Every year great numbers of college graduates, on whom vast sums of private and public moneys have been spent, are going out into our city and country life trained more or less efficiently to take their part in the varied and responsible life of our modern world. Each individual life is a vital force for good or ill and our problem is to turn this force toward the bettering of all forms of organized civic, philanthropic, social and religious work. These men are at present doing little or nothing to serve, support and direct the various philanthropic organizations in the communities to which they go. Investigation shows that many of these college graduates fail to identify themselves with these organizations, not because of any lack in themselves, but because they have never been personally invited or urged to render to some particular organization particular services and are unaware for what work they are especially fitted. These men are the best equipped, the best trained of any in the communities to which they go; yet their equipment and training serve to segregate them, apparently, rather than to force them to get into the real life of the commu-

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nity. Is this natural or inevitable? Many of those who know college men best would answer most decidedly, No! The fault is in our method of approaching them or in our conception of their attitude rather than in the men themselves. It is true the college does not train and foster enough, perhaps, a spirit of service; but it is no less true that the spirit is in many of our colleges, in a limited degree, and is constantly growing as is amply shown by the work already being done in certain of our universities. It is for us to try to bring out and conserve the enthusiasm of the college man, which is often at flood tide in college, and then ebbs to low water mark when he gets into real life.

Professor Carver of Harvard, speaking of this spirit of college men and of the effort to utilize it and bring it into right channels, says of the alumni work:

"It is the conservation of one of the most precious of all our national resources; namely, the fund of youthful enthusiasm for social service which is found today in all our colleges and universities. Many a student finds that this enthusiasm oozes away when he leaves college and attempts the severe and strictly individualistic labor of making a place for himself in business or professional life. One reason why it is so easy to develop this enthusiasm in college and to lose it after graduation is that in college one easily finds comradeship in the pursuit of any ideal, but out in the world one feels more alone and loses the touch of elbow. Some succeed in finding a new comradeship in enthusiasm for social service, some perhaps are able to retain their enthusiasm without comradeship, but it is an observed fact that a lamentable number forget their ideals and enthusiasms."

This view would seem to place the responsibility upon society and the organizations for social service work in the cities of our land rather than upon the college graduate himself. To show how to remedy this and to utilize this tremendous force in our country today is the work of this department.

The ability of the college graduate, his vision of his mission, his willingness to follow, and the danger that besets him, have been happily outlined by Dr. Devine in *The Survey* of July 1, where he says:

"We hold that the college graduate who is about to go to work

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or to enter a professional school is at the golden moment of his whole career. He is entering upon the inheritance of the ages. He is conscious of the treasures which the generations have accumulated for his benefit, and knows with what assiduous care the race has guarded its treasures that they may come to him unimpaired. . . . If he ceases in a few years to use the farther reaches of his intellect, or to listen to the small voice of conscience, it will be mainly because of the untoward influences which his elder partners and employers bring to bear upon him, because of the bad traditions which have encrusted his calling.

"These first years are critical years. It will be fortunate for the college man entering upon his life-work if at the very outset, as an antidote to the subtle dangers of modern commercial and professional life, he adopts a program which makes a specific demand upon the altruistic, the social side of his nature."

The Opportunity and Need.

There is no doubt as to the opportunity of the college graduate to be of service wherever he may be located, and there can be no doubt as to the great need for such service work. The churches, the charity organizations, the housing associations, the playground associations, all phases of boys' work and innumerable other existing organizations, are all crying for volunteer and professional workers, for the volunteer perhaps even more than for the professional worker because the real benefit of philanthropic, social and civic training is on the educational side rather than on the materialistic. To help individuals and to alleviate suffering are necessary tasks of Christian society, but to educate and train the greatest number so that the conditions that produce the suffering and misery will not exist is a much more important work. Training the volunteer worker and giving to him the social vision constitute a large part of the duty of any organization whether a church, a charity organization society or what not, and such training should be considered as much the work of that organization as any department of its activity. The professional worker cannot do his best work without the sympathetic aid of the volunteer, and his most efficient work depends absolutely upon the education and training of the volunteer and upon his cooperation with the professional worker.

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The aim is not to produce new organizations but to supply workers in organizations already existing and the work to be done is most varied. Perhaps one of the most important branches and one which appeals to most college men is work with boys in all of its varied forms. The college man has a tremendous opportunity to mold character by reason of his influence as a leader athletically with boys in and around his college town. Another most important work is to stimulate the churches to offer to college men a man's job, to point out to them a particular work which they alone are fitted to do, and which is a work big enough for men who have special training to feel that they ought to devote some of their spare time to it. Always and everywhere is the task of correlating the man who is ready to work with the organization that wants a worker. As is said in an outline prepared on this work, "It is a regrettable situation and one that calls for speedy relief when on the one hand many organizations complain that they cannot get volunteer workers and on the other hand many unselfish but untrained college graduates complain that their proffered services are not utilized and appreciated."

Dr. Devine, in the editorial already referred to, outlines the many opportunities for this work:

"The ultimate social message is a call to volunteer service. The points of attack are many; the rehabilitation of broken families, the protection of threatened young girls, the guidance of young boys whose habits are forming, the prevention of such exploitation as that of the loan sharks, the abolition of the local jail, the socializing of police systems and of educational systems, the stamping out of infectious disease, the social control of abnormal heredity, the maintenance of reasonable standards of living—and other tasks, some of which are easier than these. In all of them it is easy to go astray from lack of preparation, and in all of them there is full exercise for those powers of the soul which the college has called into conscious existence."

The Organization and Campaign.

First, there must be organization in each college that will have permanency and continuity, thus enabling the college Associations to take advantage of the success and failures of the past

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and to increase the efficiency of the movement. In each college, a committee should be formed, consisting of the president and secretary of the senior class, the secretary of the university, or the professor of sociology or some professor interested in social service work, with one or two other students and the secretary of the Christian Association, this committee to be more or less elastic and suited to the needs of each institution. This committee should handle the situation in the college, working through its alumni and through the students. It should bring prominent men to the college as speakers, who will present to the student body, especially to the senior class, the claims and opportunities for service work. This should not be put off until senior year, but, on the contrary, should be presented to the freshman as one of the college activities. Such claims and opportunities for social service should be illustrated whenever possible by facts, figures and statements from the actual experience of the speaker. This committee should be in touch with those who are engaged in social service work while in college, should keep a record of their names, nature of work they are especially interested in, and fitted for, home addresses, where they intend to settle, and other information which may be considered of value. This list should include all men in college engaged in any sort of work of this nature and not be confined to the Christian Association membership. They should go after the strong men and keep after them until they find the work that these men can be interested in, though the task for the time seem hopeless. To interest the men in college, to get them to do service work and to foster and strengthen the ideas and plans of such work is probably the easiest part of the program.

The next step is much more difficult, but it is not impossible, or impracticable. In each city and community of our country an organization of college alumni must be perfected. The strongest college men in the cities and towns should form a general committee to acquaint themselves with the different organizations of the city and the forms of social, civic, philanthropic, and religious work therein. These men should represent different institutions and be the strongest men from their institutions. This committee should not exceed nine men. Each one of these men on this general committee should be the chairman of a subcom-

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mittee of men from his own college, if there is a group of his own college men in the city. The subcommittees should each consist of not more than five including the chairman. Thus, in a city of two or three hundred thousand, we would have a committee of seven or nine, each one of whom would be a chairman of a subcommittee of four or five men. Each one of these subcommittees representing one college, should study the problems of the city and also be acquainted in general with the conditions and tendencies in the institution it represents, besides being personally acquainted with fellow graduates of its members. Besides these, there would be another subcommittee made up of representatives of institutions less largely represented, one man from each institution, with the strongest man of the group its chairman, and he a member of the general committee. In this way thirty-five or forty college men could be meeting informally at luncheon or dinner, in restaurants, clubs or private homes and keeping in touch with the problems and work of the different organizations in their cities and communities and also with the men of their own college, and especially with the college committee outlined above, and all studying how to solve the problems and do the work in which they are engaged. This general committee, made up of the seven or nine heads of the subcommittees, would not be unwieldy but would be able to meet informally, and yet have the advantage of the viewpoints and ideas of the men on the subcommittees, who represent different colleges and see things from different angles. The spirit of college men in our cities is not represented by the University Clubs, with their clannish tendencies and more or less selfish attitude; but the great mass of graduates in the cities and towns of our country are ready and willing to go in and do their best if they know that there is a particular work for them to do, that it is a man's job, that it is big enough, and if they are shown how to do it.

The third step in organization constitutes the really vital part of the whole program. The work of this alumni committee will be dependent, wholly upon the correlation of their efforts with the opportunities for service in that locality. To utilize the best efforts of this committee, it is necessary that there shall be a social engineer, so to speak, or a social or graduate or alumni secretary, as he may be called, who will know the conditions in the

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city, and the opportunities for service and who can correlate the man and the job and follow him up, who will stimulate the churches, the charity organization societies and all the other organizations to use as volunteers, training them, if need be, the college men who are willing to give their services in that community for the general good. Such a man must be a broad man, who will use information for the good of any organization, or all, and not favor any particular society or church, the local Young Men's Christian Association, or a religious organization as opposed to a non-religious organization, *provided good work is being done by it*. The work of this man is so important that the whole success of the movement practically depends upon him. It is not possible to get the best results from the college men without such a committee as has been outlined, but it is not possible to utilize their efforts and do effective work with the college graduates, unless there is some one to place the man in touch with the job, to keep in touch with him sympathetically, change him at times, and continually study his progress or his failures.

Moreover, such work of enlistment in service is fundamentally religious; and it must be worked out on that basis. Therefore some plan, yet to be devised, must be worked out for the formation of a committee, to be the responsible body employing the social secretary and guaranteeing that the development of the work shall not produce anything inimical to the cause of a vital though broad Christianity. The relationship of this secretary to various agencies is so important that the greatest care must be taken in locating the responsibility, in order that the interests of all bodies concerned may be carefully guarded. The local Young Men's Christian Association, the state and provincial committees of the Young Men's Christian Associations, and the general student movement throughout the country, together with all the various church organizations, have each large opportunities and responsibilities in such work; and extreme caution everywhere will be necessary so to frame the responsible committee that, without sacrificing legitimate opportunities for service, there may be a proper coordination of these powerful working forces for the wider development of the Kingdom of God. The regular alumni committee will naturally be the working force, bearing close rela-

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tionship with the committee employing the secretary, but not necessarily identical with it.

III. STIMULATING AND EDUCATING THE CHURCHES, CITY YOUNG MEN'S CHRISTIAN ASSOCIATIONS, CHARITY ORGANIZATION SOCIETIES AND OTHER ORGANIZATIONS TO INTEREST AND USE THESE TRAINED MEN IN SERVICE WORK.

The time for the inception of such a work seems to be at hand. The Church appears to be awaking to her opportunities of stimulating and assisting organizations for social service. The ethical in religion is receiving more nearly its proper amount of thought and attention as compared with the theological. The Church on the one hand will welcome any movement that will assist her in utilizing the college man and getting into closer touch with the Student Christian Association, while on the other hand, the college Association will appreciate the opportunity to cooperate with the Church in all her rejuvenated activities. There can be no doubt that whatever organization is attempted or perfected in the cities should be linked wherever possible with the churches, for the reason that the Church, as a continuing and traditional organization, will give continuity and depth to a movement which has as its object the social, civic, religious, educational and political advancement of the community in which it is located.

The great need of a graduate secretary or social engineer to stimulate the churches, the city Young Men's Christian Associations and other organizations to offer to college men work that shall appeal to them as worth while, has been conclusively shown by the experience of Orrin G. Cocks, in New York, where, as secretary of the Student Club, he found he had many more college men ready and willing to work than he had jobs for them to do. We need not be afraid of asking too big things of our college men, both in and out of college. Perhaps we have not asked big things enough or we have not asked sacrifice enough. The age challenges the college man to social service. The best in him can not turn deaf ears to the call. May not the student Young Men's Christian Associations, in their alumni work, be the interpreters to the youth of our country of this soul-compelling call to the real life that counts?

Promoting the formation of these committees and supervising

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and fostering the correlation and administration of this work in the colleges and in the cities, must be the task of the secretaries and Christian Associations of the colleges, and of the cities, and of the State student secretaries under their various boards, assisted and advised by the alumni branch of the Student Department. There must be a clearing house through which the information from the colleges may be sent to the right people in the cities, for the information sent will be more or less confidential, and it is important that it shall go into the hands of those who will use it for the good of all organizations impartially. Full information must at all times be available for the State student departments of the Young Men's Christian Association. Moreover, there must be a check on the colleges to be sure the information is sent out to the cities, and there must be a check on the cities to show that the information is being utilized and the work is being carried on. Records must be kept as far as possible so that the work of the different colleges may be compared with regard to their efficiency in producing graduates, imbued with the idea and love of service, and the committees in the cities must be stimulated by comparison with committees of other cities, thus making possible a check upon the product and upon the utilization of it.

Finally there remains the question, How shall this work be started? Two plans of campaign present themselves. One is the comprehensive, promotion plan, the other is the intensive or laboratory method, as it may be called. Under the former the secretary or secretaries would travel around over the country visiting the colleges and cities, outlining and explaining the work, and try to establish organizations as suggested in this paper in the different institutions and cities visited. The latter method would mean working out the problem in all its phases in a few institutions and cities, carefully chosen because of their conditions, influences and location, then studying the problems that now present themselves and others which are sure to arise, and endeavoring to work out feasible organizations and campaigns to accomplish the desired ends. We must avoid all the organization we can. The time and thought of public-spirited men is already too much taken up with committee meetings for worthy purposes. We must avoid all the mistakes we can though we are

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bound to make many. Is it not better, perhaps, since we have a limited force, to try to raise the social service temperature in one city fifty degrees rather than to raise the temperature in a hundred cities two degrees?¹ This work has waited during the long years. If, in this year or as soon as possible, this problem can be worked out successfully in a few institutions and cities of our country, other institutions and cities will be anxious to profit by that experience and will be eager to offer every facility for the speedy and successful carrying on of the work within their borders. All State or local organizations that are promoted experimentally ought to be, at this point in our work, very elastic in order that they may not block the final development of a comprehensive plan.

¹ The commission appointed by the conference recommended that the experiment be worked out in one typical rural community, and the recommendation received the unanimous endorsement of the conference.

The Principal Migrations of Students

John R. Mott

The migrations of students constitute a most interesting phenomenon which vitally concerns the leadership of this North American Student Movement. This is not a modern phenomenon. In the ancient times students traveled in large numbers from land to land to sit at the feet of famous professors, notably in centers like Alexandria, Ephesus, Antioch, Athens, and Rome. In the Middle Ages, when the Latin language was the common tongue of scholars in all the European universities, it was easy for inter-university fellowship to break over the barriers of nationality and of race. But as the Latin language was used less and less, and as the influence of the Roman Catholic Church was greatly weakened with the rise of the Reformation and the calling into being of various national Churches, these bonds of international student fellowship greatly slackened, and yet, notwithstanding that fact, in the generations that followed, the students continued to travel from land to land. In the Middle Ages they went in large numbers to neighboring or to distant countries, gathering around great teachers like Abelard, literally by the thousand. And in all of the centuries lying between the Middle Ages and the present, students have gone to the British Isles and to the Continent, and there has been more or less of an interchange between continental nations. Since the colleges of America have been developed we find that even in the last part of the eighteenth century and all through the nineteenth century, Americans have gone to Europe to study, more to the Continent than to Great Britain; yet not in sufficiently large numbers to speak of this as a great migration.

There are reasons why student migrations have become more general at the present time and are larger than at any time in the past, and why in my judgment they are bound to continue. These reasons are evident; the greatly improved means of communication mean that students can much more economically go from

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land to land than at any time in the past; and the more important reason that, within the last few years, nearly two-thirds of the non-Christian world has awakened and turned its face toward Western civilization. I refer to the great nations of the Far East, of Southern Asia and of other parts of the world. It is one of the most striking phenomena of this time that great nations are being reborn. Naturally, therefore, their future leaders go to those parts of the world where they can best study the history and understand the underlying foundations and the guiding principles of the civilization which they have decided to adopt. Implied in this is another cause that explains these increasing migrations of students, namely, the rising spirit of nationalism in many parts of the world, old and new. A fundamental reason for many of these migrations and a factor that will continue in force is the highly specialized study and investigation upon which we have entered. We are living in an age of specialization in a sense that that term could not be applied to any preceding age and those who wish to specialize must, from the nature of the case, pay what this costs. Men go to the lands where are the masters of their specialty. The widening of the domain of knowledge which is characteristic in a wonderful and thrilling way of our time explains why ambitious students of all nations go abroad to study. I need only allude to another cause, that is the creation of organizations which have as their object the sending abroad of ambitious young men of proper qualifications to study under the specialists and the great teachers in other nations.

These reasons account largely for the modern migrations of students both East and West. These causes will continue to operate. So long as some nations excel others, so long as some races hold a position of leadership, so long as torches burn brightly in some places and not in others, young men of ambition will press out into lands of larger privilege and attainment, and study the lessons they teach. The phenomenon of which we speak is one that is going to be with us in our day and it is wise for a gathering like this, which I like to think of as a gathering of strategists, to think closely and to resolve firmly about this problem which is one of the most significant before the Christian Church.

Now there are special reasons why the leaders of the North

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American Student Movement in particular should concern themselves with these migrations of students. One reason is that so many of the students of North America go abroad to study; that ought to concern us on the ground of self-interest alone. We must study a question that involves the ideals, the future influence, the destiny of many of the choicest spirits that will go forth from our own universities and come back to identify themselves with our national life. Moreover, such large and increasing numbers of students of other nations are coming to America for study that this problem concerns us as it concerns only few other nations. The three other nations which it concerns quite as much are France, Switzerland, and Germany. I could mention others; but America now takes a place that it has not held in previous generations, to any large degree, among those nations that should primarily concern themselves with these migrations. Another reason why we should be specially interested is that our nation, and the same will soon be said of Canada, is so largely cosmopolitan that we are bound by ties to the life of so many nations that there would be something strangely incongruous in our being oblivious to these great currents that are sweeping between nations and races, involving so much the highest leadership of the world.

Moreover, our Student Movement in North America is organically related to the Young Men's Christian Association and that Movement through its Foreign Department is providentially situated to serve these migrations in a wonderful way. This foreign outreach of the Associations is related to the sources of several of these principal migrations. Another reason is that these Associations have such a comprehensive organization that it is able to follow these migrations not only from their sources but out through the issue of these streams and then even back into the lands from which they flow. And a third reason why the Foreign Department of the Association is in a position to render unique service is because it has resources adequate to grapple with the situation. Our Student Department being therefore organically related to the whole Association Movement, which has this foreign outreach, is related to the problem of dealing with these migrations. But as I think of the North American Student Movement by itself, I remember that it is the

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oldest, and the largest by far, of all the Christian Student Movements of the world, and therefore has placed upon it added responsibility; in line with the teaching of our Saviour, "Unto whomsoever much has been given of him shall much be required." Our responsibility is certainly very great. Many of these students are migrating to countries where there are Movements absolutely unable to grapple with these migrations single-handed; for example, the Japanese Movement should not be called upon to handle so large a student migration as that from China; there are today in Tokyo 4,000 Chinese students. It is not fair to call upon the Christian Student Movement that is not yet self-supporting to assimilate this great stream. Nor is it fair for us to look to that struggling Movement of Switzerland to handle a migration that includes more foreign students than there are Swiss in the universities of that Republic, for I remind you that over 50 per cent of the students of the Swiss universities are from other nations. And it is wrong for us as strategists to place upon the small student Movement in France, a country where there are only 700,000 Protestants among 38,000,000 and where infidelity and agnosticism are rampant, the dealing with a migration that in Paris alone exceeds 4,600 foreign students. We have a right to look to the oldest and largest of the Movements of the world for a large cooperation.

Let me not forget to say that in some of the countries to which foreign students go, the protest of the students of those nations concerning students who come among them from abroad to study is so bitter, and the gulf between them so impassable, that it is hopeless to depend upon them alone to take the initiative and to adopt adequate methods for reaching these strangers in their midst. It would be utterly impossible for certain of the Movements in the world that entertain the views they do concerning the Orientals to do the Christian thing, and therefore the statesman-like thing, with reference to these few leaders of great and powerful races. When I think of the missionary purpose of our North American Student Movement, the conquest of the world literally for Christ, the dominating of national life in all the nations with the principles and power of Christ, I say that it is the height of folly for us to go about our work expecting to accomplish this great task and at the same time ignore these

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student migrations. To talk about conquering China simply by work in China spells failure. The men that are today studying in the North American and British universities and on the continent of Europe and those studying in Tokyo can go back to China and undo all the work of all the missionaries. We are but poor strategists if we seek to carry this matter in a way that is itself lacking in comprehensiveness. For reasons like these, not to mention others, great responsibility settles down upon the men in this room for such a leadership of the North American Student Movement as will make possible our rendering this service.

Now let me fix your gaze upon these principal migrations. One flows forth in a quiet stream from practically every state in the United States and every province of Canada, over into the British Isles and even more to the Continent. Take the Rhodes Scholars by themselves. They now number from North America over one hundred. It is an important company of men. Our North American Student Movement has rendered a small service but one that I have had occasion to press to its issue and we speak of it as a large service from one point of view, which has been that of gathering the names of the Rhodes Scholars, the new appointees, and sending them to the leaders of the British Student Movement. On the occasion of my last visit at Oxford, and still more in the last conversation I had with the leaders of the work there, it was most evident that the North American Rhodes Scholars have introduced a new stream of interest and enthusiasm and therefore of suggestion into the complex and wonderful religious life at Oxford. Doubtless they have learned more than they have given but I am assured that they have done good. But I had in mind not so much the men who go to the great favored institutions like Oxford or those smaller numbers that go to the Scottish universities, and I wish that their numbers might greatly increase; I am glad that divinity students and in some cases medical students have awakened to their opportunities in Scotland; that number is sure to increase; but I had in mind especially the much larger numbers that are going to the Continent.

I found not less than 800 American students in Germany, not all in the German universities. Some are studying in a personal, unattached way as so many of the Orientals do in our

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midst and I fancy the number is larger in other parts of the Continent. The number of Americans who go over to France to study the French language and civilization and its art and music is very large. Now the significance of this stream of migration is that those who go forth from North America to study in Europe, almost to a man, come back among us to hold positions of unique influence with reference to the educated class. Nearly all of our influential professors have pursued some of their studies in Europe and that is going to become more true rather than less. A vastly disproportionate share of the Americans who go abroad come back to become college professors and later college presidents or who become outstanding leaders as writers and experts. We therefore are dealing not simply with numbers but with vast potentialities in doing what has hitherto not been done, instituting measures for preserving the ideals and the Christian spirit of these men who are to hold positions of leadership among us.

The streams from Latin America run out in two directions, one to North America and one to Europe. The one that goes to Europe spreads especially to France, and to some extent to Spain, Portugal, and Italy. It is a pity that we cannot point to a constructive effort instituted by our North American Student Movement on behalf of these Latin American students. I could name three universities in America in each of which there are one hundred or more students from Latin America who are practically unknown to the Christian Associations in those universities; I mean unknown in the sense that we do not understand their point of view. We do not understand their mentality, their environment, their ambitions, the things that most greatly move them, their greatest needs, the lines of least resistance; still less do we work out the problem in the way that we are beginning to among the Chinese. When I tell you that almost every outstanding leader in Latin America has taken some of his studies abroad and that it is the common custom now of all the wealthy families and those of greatest social influence to send at least one of their sons to study in America and Europe, you can see at a glance that if we could do the right thing by these men on both sides of the Atlantic we would have the springs of these Latin republics accessible to us.

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Now the third great migration is the one from the Near East that turns especially to the Swiss universities, goes on in almost equal volume to France, and even more than you imagine to America. When I was in Turkey I learned that the Young Turk party which made possible the great revolution, one of the greatest in the history of the world, was made up of men nearly all of whom had studied in France. Do you wonder that that revolution is now taking the trend that it is, lending itself to the forces of infidelity and agnosticism, and that there is so little of promise for that for which America and England stand in that part of the world? There is another side; there are signs of hope. When I reached Smyrna, that great port of the Levant, as was my custom, I went at once to call upon persons of great influence with reference to the Christian propaganda. Being introduced to the Metropolitan of the Greek Church, he said: "You do not need to introduce yourself to me. We have right here in this paper in Greek two of your addresses that you gave a few weeks ago in Switzerland, where one of our students was studying. He heard them and got hold of them in the French language and we have translated them into Greek." I mention this as an instance of things we do in a friendly way on behalf of these men away from home which unlock doors where we least expect.

That reminds me of one thing that took place in Cairo where I had the most difficult experience in some ways of recent years among the Mohammedan students. A card was sent in to me. I saw it was a Moslem name. He said: "I heard you at Oxford two years and a half ago and some of my comrades gave you a breakfast one morning. I was unable to be at that, but I have never ceased to be grateful for some things you said in an address you gave." He did a wonderful thing for me. He not only received me in his home, but he and his mother received my wife also, a most unusual thing. He and his father came to all the meetings held there in Cairo and, as I learned, he interested himself in bringing in other Moslems. He was proud of his Mohammedism. He sacrificed some of his religious prejudices and hopes in order to help me on my Christian mission. So I say there are two sides to this question. If our movement is active in availing itself of these opportunities we can turn these men from

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stumbling-blocks and seams of weakness into pillars of strength and into men who will open the doors of opportunity.

Another migration is that from Russia; this goes chiefly to France and Switzerland, to some extent to Germany, and in small numbers to Austria and even to Turkey and to some of the other countries of Europe. There are 2,000 Russian students in Paris alone. In the Swiss universities there are so many Russian students that in my visit there, on some of the evenings that I had given the main addresses or parts of addresses in French or German, we had these addresses interpreted into Russian by Baron Nicolay, who came all the way from Russia. One night as many as 400 Russians attended one of these meetings. Now this is a migration that laid hold of my soul because I had been in Russia; I had seen the other side; I realized what it meant; I welcomed this opportunity. Let me remind you, by the way, that some of the great disturbing movements concerning Russia are instituted or mapped out over there among the students in Switzerland or in France. You can get at these Russian students outside of their country as they cannot be reached in their own country. They are suspicious; they will not unburden themselves to you except under conditions of the greatest secrecy, they are being spied on so constantly. There are not only police but there are spies watching the police, and there are spies watching the spies. Outside of Russia these men do not hesitate to declare themselves with great freedom. By the way, some of the greatest developments we have had in Russia have come by way of other lands.

Another migration is that from Japan. Some of us have assumed that the Japanese would cease to study in other countries. We were mistaken. As I said yesterday, Japan is one of the most open-minded of nations. Some feared that their success might have turned their heads. I find no evidence of this fact. Wherever I go I find the Japanese more feverishly in earnest in the quest of information from other nations. We have about 200 in the United States; there was a time when there were about 1,700, in the early seventies or eighties. But the men who come now are the men who have taken the advanced studies, as a rule, or have an ambition to take further advanced training. I think I am within bounds when I state that any man who expects to

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reach a very prominent position in Japan today in political, educational, or professional life, simply must study abroad. Therefore it is a select company that is coming to America and going to Europe. It is true that Japan is leading the Orient and this will be true for at least half a generation. It is high strategy for us to bring influence to bear where it can be used most advantageously. And another reason is that the growing spirit of nationalism and independence in Japan makes it impossible for us inside of Japan to bring to bear our full strength. We can do it in our homes; we can do it in our colleges; we can do it in our conferences, and we are stupid if we do not do it. Why should we occupy ourselves with their problems when there are only 200 men scattered among so many thousands of American students? We are a body of strategists. We see that here and there is a man who will touch a nation. We are not going to be guided by the small numbers but by the position a man holds and the access he has and his potentialities.

Another migration is that from the Indian Empire. One little stream of it went up into Japan. When I was there the last time I was invited to attend a meeting of the Indian students who were in Tokyo. My last advice is that there are fifty Indian students in Tokyo alone. Then we have quite a number of them in this country. They have begun to come more in the last four or five years. The Society for the Industrial Training of Indians has been one of the contributing causes of this. It is sending some of the most ambitious of the young men over to study our methods of industrial advancement. I am told that there is a goodly representation of Indians on the Pacific Coast. One of you told me you have at least six in your university up there in the Pacific Northwest. I am not able to get at the facts about the total number in North America but I am convinced that there are many more than there were four or five years ago.

Notwithstanding the growing unrest in India and notwithstanding the protest of Indians in regard to the ruling race, there are more Indian students in the British Isles than ever before. Last March there arrived on one steamer eighty-five Indian students. When I was in London, I found to my surprise there were over 700 Indian students in the Inns of Court alone. At Oxford there are possibly 100 Indians. You know that in order

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to be admitted to the highest places in the profession of law they must have studied in England, and it is hopeless for them to aspire to the chief positions in the Civil Service open to Indians unless they have been to the mother country. So they will continue to come like Koreans going to Japan, often with feelings of prejudice against the country to which they come.

Another migration is from Korea to Japan. There are over 500 Korean students in Tokyo. Korea has lost its identity as a nation and in the future its life must be bound more into that of Japan. This makes this migration all the more important, for the men who are to lay the most modern civilization in that most interesting corner of Asia, the men who are to create the modern professions, the men who are to be the leaders of the public service will largely be found in the ranks of those who have studied the teachings and learned the administrative methods of Japan.

The last of these principal migrations which I shall mention is that from China. When I was in Tokyo in 1901, I called at the Imperial Ministry of Education; and by the way this is a good illustration of what takes place from befriending Oriental students. The Minister, when a student in the West, was taken into many of the best homes. He said: "I would like to have you give your lecture in the Imperial University," and so I was privileged to give the first lecture on Christianity in the Imperial University. I noticed a few students whom I thought were Chinese. I spoke of it and was informed that I was correct. I asked, "How many have you in Japan?" The professor said less than twenty in Tokyo. The next time I went, in 1907, there were 14,000 Chinese students in Tokyo. The number is now about 4,000, but it means vastly more than the 14,000 meant. In the 14,000 were a great mass of revolutionists. The Chinese government with the wise cooperation of the Japanese government has made it largely impossible for this element to come. Those who now come are also more thorough. Some of them have been sent by the Government; others by municipalities and guilds; others by single families or by groups of families. Some ambitious students have gone out to follow their quest alone. Now I predict that this migration to Tokyo is going to continue. It is I think the most remarkable of all. Notice that these men

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have come from the proudest nation under heaven as well as the most secluded and the most backward. They have come to study at the feet of their conqueror, the nation that many of them despise and hate, the nation that they would fight, if they had the strength. It takes strength to study at the feet of one's enemy. This migration is going to continue, for geographical reasons if for no other. Men are not going to spend large amounts of money to go to Europe and to North America if they can find what they seek nearer home. This and other causes will always make that stream to flow to Tokyo.

But some of us are more interested in the stream that flows farther westward. I will not pause to speak of the 300 Chinese I found in the British Isles nor of the fifty in Germany, nor of the forty studying in Belgium, nor the little nuclei that are to be found in Russia. I must refer at greater length to the migration to America. In the seventies an appeal led to sending four delegations of Chinese students to America, thirty in each. We had 120 of them who were here from 1871 until 1882. They were called back and then there came a long hiatus. Brockman writes me that of those men, a large proportion are now in prominent positions in China.

For a long period the Chinese did not come, but now they have begun to migrate hither. Some will be surprised when I tell you there are 700 in this country. There is a little book published by the Chinese Students' Alliance giving the names and colleges of 650 Chinese students in America and the number is now past 700, not including those who are now arriving. Very soon seventy more who have recently passed the competitive examinations in China will arrive and will soon be distributed among the students of North America. The returned Indemnity Fund, even if it is not enlarged, will make possible the coming of many. That fund should be greatly augmented. I should like to see 5,000 Chinese students in this country. If we could get 5,000 students here in the next few years I would not worry about the future of China. These men have the enthusiasm, the perseverance, the industry, the patriotism, and what surprises many, the ability to combine not shown even by Russians and Japanese. This is shown by two organizations of Chinese students. The secular Chinese Students' Alliance and the Chinese Students' Christian

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Association. They are conducted in a more efficient way than any other student organization in this country.

Now let us consider the importance of doing as much as lies in our power for the students in these migrations. In the first place, we should exert ourselves in order that they may be shielded from the fierce temptations to which they are exposed while away from home. They are free from many old restraints and yet confronted by unfamiliar temptations and new forms of evil. The awful ravages of sin and shame which I have witnessed among the students of other nations in their utter loneliness lead me to urge as powerfully as I can the necessity for putting forth supreme efforts to aid them. While thus away from their homes they may be won for Christ and His cause under conditions much more favorable for presenting the claims of Christianity than obtain in their home lands. The old anchors are cast off. The students are not exposed to derision and persecution for their faith. Many of them are restless for change and are thirsting for the new, and they have come into Christian countries with the avowed purpose of learning whatever these nations have to teach. What a failure, then, to send them back without a well-balanced conception of our civilization, and without presenting to them Jesus Christ, who is the source of the best that our civilization affords!

We ought to render assistance to these future leaders in order that they may go back to their native lands with a favorable and sympathetic attitude toward Christianity, or at least not unfriendly or antagonistic to it. Never before has there been so great a power for good or evil concentrated in the hands of a compact and easily accessible community. But they may return to work ill. A Chinese graduated at one of the English universities has brought out a pamphlet which is the most damaging document ever issued in China with reference to Christianity. Some tell us that this pamphlet will undo the work of many missionaries. Are students to return to the home countries to hold this attitude and wield this sinister influence?

We need also to make sure that these future leaders are exposed to the best side of our civilization and see the real spirit, power, and results of pure Christianity. There is danger that they see the worst side and form entirely misleading impressions.

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They may see our vice-stained classes, our slums, our low theaters, our bad boarding houses, and may judge our civilization too much by these. We must remember that these men will be the most critical and influential witnesses of the power of Christianity to affect civilization when they return to their own countries, and they can do more than any other class to facilitate the Christianization of their national life.

We must put forth efforts to help them in order to promote international friendship. Not only is it true that they, as the future leaders of Eastern nations, will be in positions to do much themselves, but also they will enlist the sympathy of the present leaders who are able now to influence the course of international peace and to spread good will.

In view of this great opportunity what should be the policy of the North American Student Movement? Among other important things it should cooperate with the Foreign Department of the International Committee, and should follow closely in its leadership. The policy of that Department is to go to the sources of these migrations. To illustrate with reference to the Chinese; we have placed a man at Shanghai and another at Tientsin. These are able men, working under wise counselors. They help the Chinese students who are coming to America to get the necessary passports; they advise them about matters of clothing; they furnish them with letters of introduction, and give information about traveling and other important personal matters. Then they send advices to us, so that we are able to understand the attitude of these men when they reach America, and we know also to what institutions they are going. We then send a deputation to San Francisco to meet these incoming students. This deputation deals with the government officials, and facilitates the entrance of the students into the country. They arrange with the Associations of the Pacific Coast to receive them in a friendly way, and the deputation places itself at the disposal of the Chinese students, helping them in any way until they find their location in the respective institutions to which they are going.

The Chinese Students' Christian Association is an organization of the Chinese in North America for the purpose of mutual helpfulness. They have secretaries of their own. They hold conferences, usually in connection with those of the American and

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Canadian Student Movement. They issue bulletins from time to time which serve as a connecting medium between the scattered groups of Chinese students, and the visitation of their secretaries also serves to keep them together. This organization is one of the most efficient with which I am familiar, and is doing a work that is beyond all praise.

What can we, as local secretaries, do to help these foreign students? In each center we should plan to influence every one of them, even if there is only one in the institution. We should insure their receiving the most thoughtful attention during the campaign for new students. We should see to it that they are placed in boarding houses where they will be as free as possible from temptations. They should be given social attentions, which mean more to the Oriental than they do to us. To this end special receptions might well be given where there is a large group of foreign students, and it is especially important that they be admitted socially to our best homes. Influential professors have in several universities made their homes so open to these foreign students as to make them centers of great power and influence. In some of the large cities there have been receptions held at the homes of leading citizens which have been of the greatest service.

The members of our Associations should be brought to see the importance of paying special attention to these visitors from abroad. There is need of removing the ignorance of some American students, and even professors. We, ourselves, should study the attitude of these foreign students, and to this end it will be necessary in some cases to have a mentor who knows these students and will be able to give information that will be of service in helping them to feel at home in our midst.

Do what you can to overcome race prejudice. Some of these foreign students have tramped the streets for days to find a boarding house that would be open to them. Others have been kept waiting in shops and stores until all others have been served. In some quarters these foreign students have been regarded as negligible quantities in conversation. All this tends to make them think that there is no place for them in the foreign country, and that they are being treated ill simply because of their race.

If there is a Cosmopolitan Club in your university you should

The Principal Migrations of Students

identify yourself with its activities. It opens up a splendid opportunity which has too long been neglected.

Befriend these students. They need men who will actually befriend them and teach them Western ways, help them in their strangeness, and will act *in loco parentis*. Each one of these foreign students should have some American who will act as a Big Brother toward him.

Enlist them in Bible classes and discussion clubs. In this connection, the men of highest qualifications should be asked to lead these classes for foreigners—men of recognized scholastic standing and intellectual ability, who have tact, and whose religious experience and sincerity are beyond question. In addition, there may be addresses or lectures given specially for the foreign students.

They should be led, also, into the activities of the Association and be exposed to the opportunities for Christian social service. They should see the best work of the Christian Church and the movements for social betterment. In short, they should be put into contact with the best that there is in our civilization.

It should be borne in mind that this work is preeminently personal. You will need to know these men individually, and to make friends with each one of them. Do not be afraid to show each one that you, as a Christian leader, are interested in him, and do not be afraid to speak boldly to him about Christ. In this effort you will need to enlist the cooperation of the Christian students of his own race. These and those who are not yet Christians should be led to attend the Student Conferences, where they will be exposed to the best influences in our Student Movement. Do not stop short of leading them to baptism and into the membership of the Christian Church. It is not enough that they be influenced for good, or even converted, but they should be brought into the fullest acceptance of the Christian life, and should be led to understand its obligations. Before some of them lies the persecution which will certainly arise when they return to their home lands as Christians. There will be the meeting with hostile parents; some of them will suffer violence and the anguish of separation which are inevitable. This is the price of the Kingdom, as Jesus Christ clearly pointed out.

There are certain cautions which you should bear in mind.

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Avoid making too much of the foreign students. Treat them as well as any other students, but do not spoil them with over-much attention. Several cases have come under my observation where there has been a great attraction between a foreign student and an American woman student, resulting in an engagement to be married. Such marriages have rarely proven wise, and I am led to caution you, therefore, to exercise care about the social relations between the foreign students, especially those from Oriental countries, and American women. Avoid patronizing these students, and be especially careful that no discourtesy be inadvertently shown them. Ignorance of their point of view often leads to treating them in a way that seems to them discourteous. Avoid apologizing for your religious position. They, as all other peoples, admire the person who stands strongly by his convictions.

Expect results from your work. Remember that Neesima was led to become a Christian in New England, and Chief Justice Miyoshi and Speaker Kataoka of the Imperial Diet, became Christians while in England. There are many other examples which could be named of powerful leaders in other lands who have been led into the Christian life through the genuine friendship which was manifested toward them while students in Western lands. The opportunity before us is one of incalculable value, and you are in positions of such influence as to make your responsibility great indeed.

Mission Study Courses and Text-Books

J. Lovell Murray

Educational Secretary, Student Volunteer Movement

The great and determining aim of our mission study effort must be the producing of missionary conviction through missionary intelligence. There are many important by-products. On its cultural side, it deals with the most vital conditions and developments that are affecting modern life and considers populations which comprise the large bulk of human society, the populations of the non-Christian nations. Its broadening, informing, humanizing value is greater by far than we have yet appreciated. And on its spiritual side it has still more important services to render. It inspires to heroic self-denial, it extends sympathy, it enriches prayer, it throws up bulwarks of Christian apologetics, it explains Christ and His message and His program.

But primarily mission study is not for this. We are to promote it with our utmost vigor and crowd it past many other important things into the forefront of our Association activities, because it is fundamentally necessary if the missionary work of the colleges is to be soundly done and if their loyalty to the whole work of the whole Church is to be demonstrated. For through the missionary understanding which it creates it should produce missionary decision and action.

If then the objective of mission study is so rich and big and critically important, with what diligence we should study the effectiveness of the means which we employ for its realization! And among these means, the courses and text-books used are of vital importance.

Now it is by no means realized thus far that so much hinges on the selection of the material on which the study is based. Failures pile up on each other every year because of the courses and text-books being chosen in such a careless and haphazard fashion. Just ponder for a moment some misfits like these. An eastern theological seminary was studying last year "Knights of

Student Association Leadership

the Labarum," one of the elementary courses of missionary biography. A class of girls in a secondary institution in the South focused their serious attention for a semester on "The Pastor and Modern Missions." Other colleges interpreted missions generously enough to include as their text-books, "Pilgrim's Progress," "Ben Hur," "Ivanhoe," "The Life of Milton," "Black Beauty," "The Merchant of Venice," "The Little Shepherd of Kingdom Come," "Ten Nights in a Bar Room," and "The Hunchback of Notre Dame." Multitudes of others erred similarly though less ridiculously in their choice of courses. Indeed, comparatively few colleges are giving to this matter half the attention which it requires.

It is constantly apparent that there is no little confusion as to what really is covered by the term "mission study." From the titles just quoted it is evident that some are more than liberal in placing the confines of the term. Others again make a demarcation that is too restricted by far. Roughly speaking, the range of mission study covers all investigations which serve to give an understanding of the missionary enterprise. This includes not only the actual operations, but the whole setting and background of missions. In greater detail mission study may be said to embrace:

1. A study of non-Christian races, their history, their countries, manner of life, social and economic conditions, race characteristics, languages, present-day events and movements, etc.
2. The religions they follow—considered both individually and comparatively.
3. A history of the efforts made by the forces of Christianity to win these nations for Christ, including an outline of the spread of Christianity throughout the earth, an examination of missionary principles and practice and a special study of the lives of outstanding missionaries in all ages.
4. A similar study of those classes and communities at home which have been largely unreached by the agencies of the Church.
5. A study of the expressed will of God with reference to the work of missions.

This supplies a vast range of subjects for study and the wealth of literature at the disposal of the student of missions is enor-

Mission Study Courses and Text-Books

mous. When one reflects that, speaking only of the literature of foreign missions, it is estimated that upwards of 600 volumes come from the presses each year dealing with these varied phases of the missionary question, one sees that these riches are only an embarrassment unless they are carefully sifted. The missionary library at Yale has some 15,000 volumes, but not fifty different books on the shelves of that library would meet the requirements of the Yale men as text-books in their voluntary mission study classes.

What constitutes a good mission study text-book? The usual warning against labels applies here. There are not a few books—and the number is increasing—which are called text-books on the title page and which in some instances include lists of questions for class use. But the label does not prove the case. It is well to be sure that these claims are vindicated by experience or expert judgment before selecting such a book as the basis of study for a class.

Dr. T. H. P. Sailer, who is probably the foremost expert in questions pertaining to the study of missions, has this to say regarding text-books for such study: "A definition of a text-book which would be accepted by many writers is 'A summary in brief form of the main facts and principles of some subject.' The ideals presented by this definition are completeness, brevity and perspective. If in addition to these qualities a text-book were marked by clearness, accuracy and logical arrangement it would seem to be thoroughly satisfactory.

"Considerable experience in the use of text-books with mission study classes would indicate: (1) that the material should be limited to a series of eight studies, each controlled by a specific aim which is subordinate to the general aim of the text-book; (2) that the material should be presented by such concrete illustrations and comparisons as shall connect it with the familiar experience of the class; (3) that there should be sufficient detail to have logical connections for the class members; (4) that it should stimulate discussion instead of precluding it."

But how is any one to determine out of the great mass of literature available precisely which books have value as text-books? In order to meet this need, a Prospectus of mission study courses is issued each year by the Student Volunteer

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Movement. The Prospectus recommends for mission study classes some fifty of the best books dealing with various aspects of the missionary question and with different mission countries and having value as text-books. Each issue sees some titles superseded by others. The list is not ideal, but it is a workable list of examined and tested volumes. The Student Volunteer Movement is eager also to take counsel with any institution in regard to the suitability of certain books as text-books, whether or not they are included in the present list.

But more than this the Movement cannot do. It is most important that the local, international, and state secretaries should share in safeguarding the choice of mission study courses. Last year no less than 225 different books were used in the colleges as mission study text-books and the records reveal some pretty serious floundering. For the first eight or ten years of this work there was not so much difficulty, for the courses were few and each year it was the accepted practice for almost all institutions which studied missions to use the two or three courses which were prepared by the Movement for that particular year. Now, however, there are so many usable text-books that the average committee, even with the current issue of the Prospectus before it, is bewildered and is in much need of expert direction.

The first thing for the secretary to do, if he would be a useful guide in this matter, is to make a careful examination of the Prospectus. This pamphlet is not designed as an Easter greeting, as many seem to consider it, but as a document of utility. Then he should strongly urge that in almost every instance the text-books chosen be confined to this list. He should familiarize himself with the text-books recommended, especially those prepared by the Movement, and yet more especially those of recent issue, and so be prepared to give intelligent and explicit suggestions. He should also encourage the mission study committee to correspond with the office of the Student Volunteer Movement.

There are six considerations which should govern the selection of courses and text-books:

1. The first point to observe in the choice of a text-book is to choose a book which really qualifies as a text-book. Every good book on missions is not suited to this purpose. It is true that a few books not written as text-books are admirably suited to text-

Mission Study Courses and Text-Books

book use. But it is a risky policy to select one of these, unless its success as such has been clearly proven. In almost every case it is wise to choose a mission study text-book which has been written for the purpose.

2. The text-book chosen should be adapted to use by students. There are a number of excellent mission study text-books well adapted to other constituencies, but unsuited to students. As a rule, committees should choose text-books which have been prepared with college students in mind.

3. Courses should be chosen with reference to the stage of advancement of the students who are to be enrolled. For younger students, especially those beginning the study of missions, books on biography are most suitable. In point of difficulty, countries come next, and then the more abstract courses, dealing with religions, missionary problems, etc.

4. Having these principles in mind, there may now be consulted the particular interests of the college in a certain mission field or in a certain phase of missionary work, the special tastes of groups of students, and also the preferences of the leaders who have been chosen for the classes.

5. Both home and foreign missions should be included in each year's program of mission study.

6. As a rule, books with a time value should be used while the occasion lasts which gives them that special value. A due preference should always be given to the latest text-books issued by the Student Volunteer Movement.

For example, the two text-books which have an overwhelming claim as foreign mission text-books for next year are Mott's "The Decisive Hour of Christian Missions" and Zwemer's "The Unoccupied Mission Fields of Africa and Asia." In the field of home mission study, Weatherford's "Negro Life in the South" should be given, in most parts of the country, a distinct precedence over other books dealing with North America problems.

Two other text-books have appeared during the summer which will be found useful for student classes, Sherwood Eddy's "India Awakening," written for the young people of the Churches, and Robert E. Speer's "The Light of the World," written for the Central Committee on the United Study of Mis-

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sions. Mr. Speer's book will probably prove to be, for student classes, the most satisfactory book on non-Christian religions.

Sometimes we are asked to outline a good course of foreign mission study beginning with the freshman year and continuing throughout the next four years. So many elements enter into such a choice, particularly the fact that new text-books will be appearing throughout these four years, that it is difficult to prescribe satisfactorily. But as the text-book material stands at present some such outline as this might be suggested for a class of students who are approaching the study of missions for the first time:

First year—"Effective Workers in Needy Fields" (or for younger students, "Servants of the King") and "The Uplift of China." For a home mission course, "The Challenge of the City."

Second year—"The Desire of India" and "The Light of the World." For a home mission course, "Aliens or Americans."

Third year—"Islam: A Challenge to Faith" and "The Decisive Hour of Christian Missions." For a home mission course, "Negro Life in the South."

Fourth year—"The Unoccupied Missionary Fields of Africa and Asia," and "The Foreign Missionary" (or "The Apologetic of Modern Missions"). For a home mission course, a survey of various North American problems, based on some such book as Prof. C. R. Henderson's "Social Duties from the Christian Point of View."

Obviously the type of work should be made more scholarly and exacting, whatever the text-book may be, according to the academic stage of the students in the classes. The outline studies, which merely lay down the lines of the course and suggest sources for investigation and research, are not adapted to men in the lower classes. The following extract from a report covering last year's work is a typical experience, so far as the seminar method of work is concerned:

"We find that in classes which are open to the upper classmen, the courses which have no text books, but which require reference reading in the library, are more successful. This seems to bring the mission study into the class of our curriculum courses, it makes it seem modern, and possibly more scholarly.

Reference Literature for Mission Study

Of course this requires an apt and superior teacher, and it requires more time of the teacher."

No text-book should be regarded as the sole source of information for the class. Much of the value of the course depends on the availability of suitable reference material. This includes not only books, but maps, charts, pamphlets and periodicals. Indeed, the daily papers should be constantly consulted for up-to-date happenings or contributed articles or interviews which will illuminate the subject under consideration. In the prospectus there is given a list of reference books under each subject of study. Some of the general reference books which should be on hand for class study on any of the missionary subjects are these:

The Student Volunteer Movement is most eager to have criticisms and suggestions with reference to its courses of study. We earnestly desire the benefit of your experience and judgment on such questions as these: Which text-books are of greatest value? For what new courses have you discovered an immediate need? How far have you found the work of the seminar variety to be useful? Are the "Suggestions to Leaders" on the various text-books really helpful? How might the Prospectus be made of greater value? What can the Student Volunteer Movement do further to safeguard the choice of courses by mission study committees?

Reference Literature for Mission Study

BOOKS

The World Missionary Conference Report.....	Revell
Students and the Present Missionary Crisis.....	Student Volunteer Movement
<i>Speer</i> : Christianity and the Nations.....	Revell
<i>Dennis</i> : Christian Missions and Social Progress.....	Revell
The Atlas of Protestant Missions.....	Student Volunteer Movement
<i>Mensies</i> : History of Religion.....	Macmillan
<i>Warneck</i> : Outline of a History of Protestant Missions.....	Macmillan

PERIODICALS

The Missionary Review of the World.....	New York
The Intercollegian.....	New York
The Student World.....	New York
The Journal of Race Development.....	Clark University (Worcester, Mass.)
The Moslem World.....	London
The East and the West.....	London
Die Allgemeine Missions—Zeitschrift.....	Berlin
The Church Missionary Review.....	London
The Spirit of Missions.....	New York
Missions.....	Boston
The Missionary Herald.....	London

Any of the above may be obtained through the publishers of this book.

Report of the Business Session

New York, September 15, 1911.

A business meeting of the Summer School was held in Durand Hall, August 21, 1911, at 2.30 p.m., for the purpose of arranging for the future management of the Summer School. Action was taken as follows:

The Committee of Management shall consist of the field secretaries of the Student Department of the International Committee, with the Executive Secretary of the Student Department by virtue of their office; one secretary of the Student Volunteer Movement to be selected by the secretaries of the Movement present at this school; one local secretary from each division to be elected by the local secretaries present from each division; one state or provincial secretary from each division to be elected by the state or provincial secretaries present from each division.

This committee shall be authorized to fill vacancies in consultation with local, state or provincial secretaries, if they occur in interim of the school, and also to elect a man from any division in case the division has no representative.

Action was also taken giving this Committee of Management full power as to future sessions of the Summer School, when such session should be held, length of the session, place, program, budget, etc.

**General Secretaries
of
Student Young Men's Christian Association**

Secretarial Register

Alabama:		
Alabama Polytechnic Institute	E. S. King	Auburn
Tuskegee Normal and Industrial Institute	John D. Stevenson	Tuskegee
University of Alabama	W. H. Ramsaur	University
Arkansas:		
University of Arkansas	B. W. Dickson	Fayetteville
California:		
Pomona College	George Irving	Claremont
Stanford University	D. W. Weist	Stanford University
University of California	B. M. Cherrington	Berkeley
University of Southern California	H. E. Dennis	Los Angeles
Colorado:		
University of Colorado	P. L. Corbin	Boulder
Colorado College	F. W. Ware	Colorado Springs
Colorado School of Mines	J. B. Watson	Golden
Colorado Agricultural College	D. C. Bascom	Fort Collins
University of Denver	F. H. Blair	Denver
Connecticut:		
Wesleyan University	Floyd E. Logee	Middletown
Yale University	L. R. Wheeler	New Haven
"	S. S. Day	"
"	Bryant Wilson	"
"	H. L. Achilles	"
"	J. E. Johnson	"
District of Columbia:		
Howard University	B. L. Marchant	Washington

Student Association Leadership

General Secretaries

of

Student Young Men's Christian Association (Continued)

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	University of Georgia	.	.	.	W. D. Molby	.	.	.	Athens
Illinois:									
	Northwestern University	.	.	.	L. C. Hollister	.	.	.	Chicago
	(Professional Schools)	
	Northwestern University	.	.	.	Horace G. Smith	.	.	.	Evanston
	(Liberal Arts)	.	.	.	M. H. Bickham	.	.	.	Chicago
	University of Chicago	.	.	.	W. A. McKnight	.	.	.	Champaign
	University of Illinois	.	.	.	Lloyd C. Douglas	.	.	.	"
	"	.	.	.	L. C. Murray	.	.	.	"
	"	
Indiana:									
	Culver Military Academy	.	.	.	Wiley A. Miller	.	.	.	Culver
	Indiana University	.	.	.	<u> </u>	.	.	.	Bloomington
	Purdue University	.	.	.	T. G. Alford	.	.	.	Lafayette
	Valparaiso University	.	.	.	R. E. Thomas	.	.	.	Valparaiso
Iowa:									
	Drake University	.	.	.	Robert Thompson	.	.	.	Des Moines
	Highland Park Normal College	.	.	.	E. B. Lane	.	.	.	"
	Iowa State College	.	.	.	<u> </u>	.	.	.	Ames
	University of Iowa	.	.	.	H. Y. Williams	.	.	.	Iowa City
Kansas:									
	College of Emporia	.	.	.	Fred Weede	.	.	.	Emporia
	Kansas State Agricultural College	.	.	.	O. C. Thompson	.	.	.	Manhattan
	Kansas State Normal School	.	.	.	Fred Weede	.	.	.	Emporia
	University of Kansas	.	.	.	H. C. Herman	.	.	.	Lawrence

Secretarial Register

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Louisiana:	Louisiana State University	Frank M. Long	Baton Rouge
Maine:	Bowdoin College	C. F. Fifield	Brunswick
Manitoba:	Brandon College	F. Ladler	Brandon
Maryland:	Johns Hopkins University	J. M. Holmes, Jr.	Baltimore
	Baltimore Medical College	A. E. Lindley	"
	College of Physicians and Surgeons	"	"
	Maryland Medical College	"	"
	Atlantic Medical College	"	"
	Johns Hopkins Medical College	_____	"
Massachusetts:			
	Amherst College	L. H. Seelye	Amherst
	Harvard University	Arthur Beane	Cambridge
	Massachusetts Agricultural College	Chas. H. White	Amherst
	Mount Hermon School	R. W. McClure	Mount Hermon
	Williams College	M. E. Gates	Williamstown
	Worcester Polytechnic Institute	C. P. Shedd	Worcester
Michigan:			
	University of Michigan	Carl H. Smith	Ann Arbor
	"	W. H. Tinker	"
Minnesota:			
	University of Minnesota	T. W. Graham	Minneapolis
	"	W. S. Richardson	"
Mississippi:			
	Agricultural and Mechanical College	R. H. Fitzgerald	Agricultural College
	University of Mississippi	E. R. Hibbard	University

Student Association Leadership

General Secretaries of Student Young Men's Christian Association (Continued)		
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University of Missouri	John S. Moore	Columbia
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Kansas City Veterinary College	B. W. Smith	Kansas City
William Jewell College	W. F. Kemper	Liberty
Washington University Medical College	E. R. Killersberger	St. Louis
Nebraska:		
Doane College	_____	Crete
University of Nebraska	C. L. Harkness	Lincoln
Wesleyan University of Nebraska	E. J. Simonds	University Place
New Hampshire:		
Dartmouth College	H. S. Trask	Hanover
New Jersey:		
Princeton University	Hugh C. Burr	Princeton
New Mexico:		
New Mexico College Agr. and Mech. Arts	E. J. Morris	Agricultural College
New York:		
Bellevue Medical College	C. K. Brown	New York
College of City of New York	W. W. Bartlett	"
College of Physicians and Surgeons	R. W. Sockman	"
Columbia University	James Myers	"
Cornell Medical College	Clifford K. Brown	"
Cornell University	A. P. Evans	Ithaca
New York University	Thomas Rymer	New York
Syracuse University	Elgin Sherk	Syracuse
Union University	S. M. Cavert	Schenectady

Secretarial Register

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University of North Carolina	Edward P. Hall	.	Chapel Hill
North Dakota:			
University of North Dakota.	—	.	University
Ohio:			
Oberlin College	D. Windzor Jones	.	Oberlin
Ohio Northern University	R. W. Donnan	.	Ada
Ohio State University	D. C. Kirkpatrick	.	Columbus
Ohio University	Harry L. Ridenour	.	Athens
Ohio Wesleyan University	J. E. Baldrige	.	Delaware
Western Reserve University,		.	
Adelbert College	R. W. Hollinger	.	Cleveland
Oklahoma:			
State University	J. J. McConnell, Jr.	.	Norman
Oklahoma Agricultural and Mechanical College	Floyd W. Perisho	.	Stillwater
Ontario:			
Queen's University	—	.	Kingston
University of Toronto	A. S. Sibbald	.	Toronto
"	C. R. Carrie	.	"
"	W. B. Hunt	.	"
Oregon:			
Oregon Agricultural College	R. A. McConnell	.	Corvallis
University of Oregon	C. W. Koyl	.	Eugene
Pennsylvania:			
Lafayette College	—	.	Easton
Lehigh University	J. E. Platt	.	South Bethlehem
Pennsylvania College	H. A. Rinard	.	Gettysburg
Pennsylvania State College	F. N. Buckman	.	State College
"	LeRoy Evans	.	"

Student Association Leadership

General Secretaries

of

Student Young Men's Christian Association (Continued)

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"	E. C. Wood (Honorary)	"
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"	J. K. Shryock	"
"	J. R. Hart, Jr.	"
"	A. F. Jackson	"
"	T. W. Sprowls	"
"	Dana G. How	"
Washington and Jefferson College	R. M. Murphy	Washington
Quebec:										
McGill University	E. R. Paterson	Montreal
Rhode Island:										
Brown University	C. E. Silcox	Providence
South Carolina:										
Clemson College	R. L. Sweeney	Clemson College
University of South Carolina	W. P. Mills	Columbia
South Dakota:										
South Dakota Agricultural College	F. H. Johnson	Brookings
University of South Dakota	_____	Vermilion
Tennessee:										
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University of Tennessee	W. W. Lowe	Knoxville
Vanderbilt University	Ray H. Legate	Nashville
Texas:										
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University of Texas	T. W. Currie	Austin

Secretarial Register

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Student Association Leadership

State and Provincial Student Secretaries of Young Men's Christian Associations		
Colorado	J. W. Nipps	212 Association Bldg., Denver, Colo.
Illinois	O. E. Pence	Association Building, Chicago, Ill.
Indiana	R. C. Jacobson	615 Majestic Bldg, Indianapolis, Ind.
Iowa	Guy V. Aldrich	515 Manhattan Bldg., Des Moines, Ind.
Kansas	Chas. W. Whitehair	718 Kansas Ave., Topeka
"	H. L. Heinzman	718 Kansas Ave., Topeka
Kentucky	L. M. Terrill	585 Masonic Temple, Louisville, Ky.
Maine	—	—
Maritime Provinces	—	Association Bldg., Halifax, N. S.
Massachusetts and Rhode Island	Henry H. King	167 Tremont St., Boston
Michigan	B. B. Johnson	319 Sycamore St., Lansing
Minnesota	—	Y. M. C. A., Minneapolis
Missouri	R. H. Garner	Grand & Franklin Aves., St. Louis
Nebraska	Stanley Turner	17th & Harney Sts., Omaha
New York	R. B. Colson	215 W. 23d St., New York City
North and South Carolina	H. S. Johnson	Y. M. C. A., Charlotte, N. C.
North Dakota	Alva L. Miller	Y. M. C. A., Fargo
Ohio	A. H. Lichty	Association Bldg., Columbus
Oklahoma	J. J. McConnell, Jr.	431 E. 10th St., Oklahoma City
Oregon and Idaho	H. A. Dalzell	306 Y. M. C. A. Bldg., Portland, Ore.
Pennsylvania	Irvin E. Deer	Calder Bldg., Harrisburg
Tennessee	S. B. Parker	501 Cole Bldg., Nashville
Texas	J. L. Hunter	617 Praetorian Bldg., Dallas
Virginia	Carl B. Bare	806 American National Bank Bldg., Richmond
Washington	C. A. Gummere	418 Association Bldg., Seattle

Secretarial Register

Secretaries of the Student Volunteer Movement

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May A. Fleming	Assistant Educational Secretary	"	"	"	"
Thomas S. Sharp	Assistant Secretary	"	"	"	"
Wilbert B. Smith	Candidate Secretary	"	"	"	"
W. P. McCulloch	Business Secretary	"	"	"	"
Margery Melcher	Traveling Secretary	"	"	"	"
Anna L. Brown	"	"	"	"	"
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